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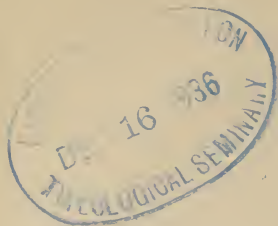
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691 **Organ Controversy**—A Statement of
the Proceedings of the Presbytery of
Glasgow, relative to the use of an Organ
in St. Andrew's, sm. 8vo, *modern cloth*,
5s. *Glasgow, 1808*



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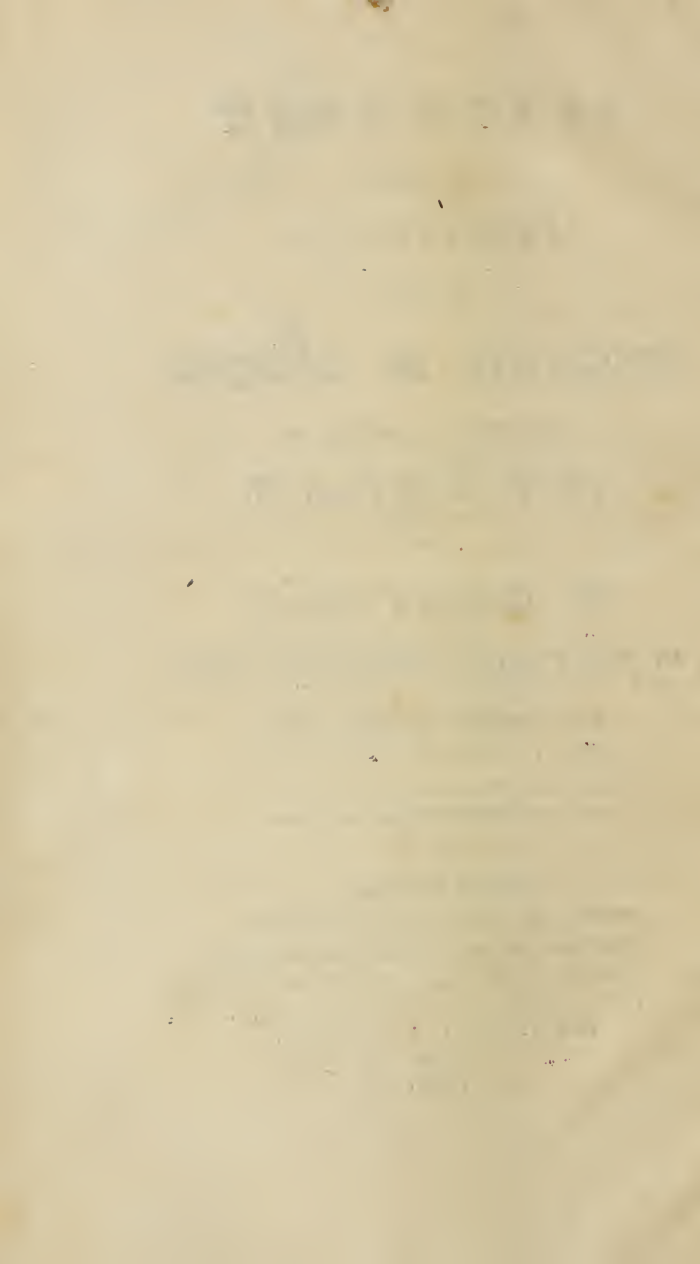
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A
STATEMENT
OF THE
PROCEEDINGS
OF THE
Presbytery of Glasgow,
RELATIVE TO THE USE OF
AN ORGAN
IN
St. Andrew's Church,
IN THE PUBLIC WORSHIP OF GOD,
ON THE 23d AUGUST, 1807.

GLASGOW,
PRINTED BY W. LANG, 62, BELL-STREET.
SOLD BY M. OGLE, WILSON-STREET;
AND J. STEVEN & CO. GLASGOW; OGLE & AIKMAN,
AND P. HILL, EDINBURGH; R. OGLE,
AND T. HAMILTON, LONDON.

1808.



P R E F A C E.

SUCH gross misrepresentations have gone abroad, relative to the conduct of the Presbytery of Glasgow, in what has been styled the *Organ Cause*, that regard for the honour of the Minister more immediately implicated in this affair, as well as justice to the character of the Brethren, demand that the erroneous opinions which have been so industriously circulated, should be instantly repelled, and the facts and circumstances connected with this very singular business, fairly and impartially stated as they occurred.

Whether such misrepresentations ought to be ascribed to ignorance or ill nature, will be difficult to determine. The world, however, has been censorious enough to insinuate, that disappointed vanity, and misguided zeal, have had too great a share in giving them *body*, vigour, and popularity.

Had we lived in an age when men were uniformly actuated by a sacred regard to truth, and capable of discriminating always betwixt truth and falsehood, we would have thought it superfluous to have

wasted a moment of time, in attempting to undeceive the public. They would very soon have undeceived themselves.

But in the present age, when scurrility too often usurps the place of wit, when effrontery styles itself independence of spirit, and when downright falsehood arrogates to herself the honourable titles of candour and liberality of sentiment, a very different conduct must be observed, by every man who has character to lose. “Rebuke with all authority: let no man despise thee,” are the injunctions of one who knew well how far motives of delicacy, and the principles of the Gospel, require Christian Ministers to sit in silence under the insulting tongue of the scorner.

Even Christian “charity, which suffereth long, and is kind,” orders us to shake off this mental apathy, which hath hitherto only provoked the reiteration of injuries: She says, the moment is now come, when not only self-defence, the honour of our Ecclesiastical Order, and the purity of our National Worship; but likewise, what we believe to be an essential truth of the everlasting Gospel, imperiously call upon us to detect unfounded slanders, to expose them to the indignation and abhorrence of every honest and virtuous mind;—and to let the world know, that the judgment passed by the Presbytery of Glasgow, on the 7th of October, 1807, prohibiting the use of Organs in all the Churches and Chapels within their jurisdiction, was founded

on the Word of God, agreeable to the Law of the Land, and to the Law and Constitution of the Established Church of Scotland.

Does not every Scotsman know, that had the Presbytery passed an improper judgment, a complaint or an appeal was competent to their Ecclesiastical Superiors? But neither complaint nor appeal was made. Does not every Scotsman know, that had the Presbytery treated any Member of Court with that cruelty which has been laid to their charge, they were amenable to the Laws of their Country? And had they been so wantonly tyrannical, as even to attempt to deprive any body of Christians of "their just hereditary rights," does not every Scotsman know, that there is a legal and constitutional method, by which redress might honourably be obtained?

But the Public conduct of a legal constituted Court, recognized and protected by the State, and acting in their judicial capacity, must not be attacked and vilified by an obscure individual: nor the Lord Provost, Magistrates, and Council of the City of Glasgow, following out the precise line of conduct prescribed to them by their predecessors in office, be, with impunity, calumniated by an anonymous Pamphleteer.

Does not every virtuous and honest man clearly perceive, that in wantonly addressing Letters to the Lord Provost about an Ecclesiastical business, the Writer could have no other object in view, than the

gratification of private malice, or the ill-timed defence of Irish Roman Catholic Claims (which he hath so irregularly foisted into his production) or the disseminating among the multitude, writings which have a manifest tendency to bring the most respectable constituted Civil Authorities into contempt, with those who are taught to hate all order in Church and State.

Why are Records and Letters designedly misquoted, so as to perplex and mislead the unwary reader. Why is the plain language of Epistolary Writing so tortured, as to give it the appearance of the technical formalities of Law? Is it not from the illiberal intention of putting an argument into the mouth of the First Magistrate of the City, upon which the Letter-writer may pour ridicule, and then demolish at pleasure? We know not what answer the admirers of Instrumental Music in the Public Worship of God, may give to these plain questions; nor do we care. But the world can be at no loss to perceive, that this controversy about the Organ, in the Presbytery of Glasgow, the popular topic of the day, is made a mere vehicle to give currency to the disappointed malice or envy of some one, who has little character to lose.

We certainly do not wish to infringe the liberty of the Press. Long may it be a successful instrument to protect innocence, to defend the Laws and Constitution of our Country, and to expose the ignorance, and lash the vanity of weak and pre-

sumptuous Authors. But when the liberty of the Press is prostituted to serve the despicable purpose of vilifying the conduct of the Ministers of the Gospel, acting legally in their judicial capacity, and confining their speeches and writings within the precincts of their own court, and never either directly or indirectly, *soliciting* the Public to interest themselves in the discussion, such conduct, we affirm, is a gross abuse of the liberty of the Press.

If there are some unprincipled persons, actuated with such a spirit of knight-errantry, as to induce them to wander about in search of literary adventures, offering their services to those who are so unwise as to purchase their venal labours, it would be but fair and honest in those who employ them, to give some pledge to the public that such adventurers should observe the laws of honour and truth, in this warfare of words.

The public has an undoubted right to investigate the motives which could induce these adventurers to engage in the literary quarrels of others. The public has a right to judge of their sources of information, and to examine with impartiality, whether they have heretofore shewn themselves to be friends to peace, to good order, to decency, and to truth. Perhaps such a pledge will not easily be obtained. The Lord Provost and Magistrates of Glasgow are known to the world. The members of the Presbytery of Glasgow are known to the world. The public holds a pledge from these bodies of men, that they neither will state

a single circumstance but what is true, nor advance a single opinion but what they conceive to be just. But upon an anonymous pamphleteer the public hath no hold whatever. He may be, and most likely is, the veriest bankrupt in private character, at the very moment he is wantonly calumniating the Civil Magistrates of the Country, and the Ministers of Religion. To use the pen of a satyrist with propriety, requires much good sense, much honour, and much virtue. A man who labours under a natural malignity of temper, and to whose soul invective and calumny is daily bread, is incapable of using the legitimate, poignant touches of irony. To satyrise, is a dangerous employment.—“Are we not
 “in sport? are we not amusing the public, when
 “we attempt to derogate from the respect due
 “to constituted Civil Authority,—when we at-
 “tempt to undermine the pillars of the Church?”
 —is language well known to the disciples of Paine and Voltaire; and to the admirers of Paine and Voltaire, we abandon the Letters of this anonymous Pamphleteer.

The Presbytery of Glasgow neither began this controversy, nor wished it to be continued. For no less than two years have our ears been stunned with what we then considered as idle and impertinent rumours, viz. That an attempt would soon be made by the Minister and Congregation of St. Andrew's Church, to introduce an Organ into the Public Worship of God. And to render the tale more plausible, we

were told, that some private person in England, had bequeathed a sum of money to that Congregation of the Established Church of Scotland, who should first break through the prejudices of education, and introduce an Organ into the Public Worship of God. And that now the time was come, when some enlightened, liberal, and spirited citizens of Glasgow, were determined to gain this bequest. Prudent people might, perhaps, be disposed to say, that such conduct would be rash, but surely none will deny, that it was a bold conception for the Minister and Congregation of St. Andrew's, to imagine that they alone were capable of removing the religious prejudices of a whole nation, and triumphing over the early habits and education of their countrymen? This report, however, began in September, 1806, to appear something more than idle rumour. For we were informed, that a petition from the Congregation of St. Andrew's, accompanied by a letter from their Minister, had actually been sent to the Magistrates and City Council of Glasgow, craving liberty to remove certain seats in that Church, for the accomplishment of their plan—the introduction and use of an Organ in Public Worship. But as we were also informed, that not only the prayer of the petition had been refused, but that likewise it had been strongly recommended to the Petitioners, to be cautious of venturing upon such a measure without first consulting their Ecclesiastical Superiors, we flattered ourselves that their en-

thusiasm would, in due time, subside, and that by gentle and delicate treatment, the persons labouring under this Musical frenzy, would be restored to their senses; and that the Prèsbytery of Glasgow would never be called upon to exert their authority, to convince any Minister or Congregation of the Established Church of Scotland, of the impropriety of following what many would reckon *divisive* courses,—to convince them that the uniformity and purity of our Public Worship, must not be sacrificed to a blind rage for innovation, which is unhappily so characteristic of the present times.—But we had augured wrong:—not reflecting to what length an enthusiasm for Music will carry its votaries;—for there are fanatics in Music, as well as in Religion.

When we were told, that during last summer, not only the young, the gay, and the idle, but likewise the old, the grave, and the busy, repaired in the evenings to St. Andrew's Church, to improve themselves in Sacred Music, we became apprehensive, lest in that gaiety of heart which Music is said to inspire, they might be prompted to overstep the line of conduct which prudence and good sense should have taught them to observe. Unfortunately our apprehensions were too soon verified. But when an Organ had actually been introduced into St. Andrew's Church in Public Worship upon the 23d of August last, though not a little surprised at the change which had taken place in

Glasgow, in matters relative to religious Worship, and not a little astonished at the perseverance of the Gentlemen who seem to have framed and directed the measure, the Presbytery did not utter a single whisper against the private character or public conduct either of the Minister or Congregation of St. Andrew's. They never attempted, by dark insinuations, to stir up the people to oppose the measure, either in word or in deed. They never attempted by scurrilous poems—by insidious paragraphs in newspapers—nor by anonymous pamphlets—to pervert the judgment, or poison the mind of the public. When the business was brought before them in their judicial capacity, by the Chief Magistrate of the City, (whose bounden and sacred duty it is to take care that the uniformity and purity of Public Worship be preserved, and all abuses reformed, and for performing which sacred duty the Lord Provost has been so unjustly calumniated,) the same forbearance and lenity marked every part of the Presbytery's conduct. They did not even enter upon the discussion, conceiving that Dr. Ritchie would reflect seriously upon the consequences, and kindly save them from the disagreeable task of even appearing to wound his private feelings, in the discharge of their public duty to God and their Country. Nay, even upon the 7th October, so condescending were they, that it must be remembered by Dr. Ritchie, that every honourable attempt was made by the Presbytery to have the matter settled,

before they proceeded to the business of the day. It was even proposed to expunge from the Presbytery record every word which had any relation to this singular business, if Dr. Ritchie would but give the Presbytery any 'reasonable pledge that he would never again agitate the subject. But he could not be prevailed upon to say any more than what he had already said upon the 2d of September, "that he would not again use an Organ in the "Public Worship of God, without the authority of "the Church."

The Presbytery, however, reflecting on the cavalier manner in which they had been treated by that Gentleman, (never having been consulted by him, either directly or indirectly, when he first introduced it) were determined that they would not allow themselves to be *hoodwinked*, by such a vague and unsatisfactory pledge. They were determined not to suffer such a palpable innovation to creep into the Church of Scotland. They considered it as their sacred duty, to pass a judgment upon the illegality of the measure, and to set the question for ever at rest, at least with the Congregations under their jurisdiction. They, with regret, perceived that lenient measures had produced no good effect; and that nothing but decisive measures could bring some people to their senses. But instead of calling Dr. Ritchie as a party, they allowed him to sit, and speak, and vote, as one of the constituent members of the Court. He sat

and spoke, though he declined voting: and he must perfectly recollect, that during that long and spirited debate there was not even an ill-natured or indelicate remark made upon his particular conduct, as a Gentleman or as a Minister. And if any general reasoning upon the part of the Presbytery, pressed hard against his favourite measure, he had no right to complain. Every member of Court was perfectly entitled to use the most plain and energetic language in the discharge of his duty. But while it was their determined object to condemn the measure, it was their wish to save their Brother. They knew well that they were entitled to have sided him as a party. This, however, from motives of delicacy, they most studiously avoided. And whatever now that Gentleman may think of their conduct, their object was solely to convince the world, that Instrumental Music in the Public Worship of God in the Church of Scotland, was illegal and unconstitutional, and yet to forgive the mistake or the fault of their Brother.

The Presbytery who passed that judgment upon the 7th October last, did not do it in a corner, or with shut doors; what they spoke, and what they did, they spoke and did in the presence of numbers of the best informed and most respectable inhabitants of the City of Glasgow. Both the Dissentients and the Presbytery pressed their arguments with acuteness and with vigour, yet there was not a single sentiment uttered which could give the least offence to the Congregation of St. Andrew's. Their wishes

indeed were opposed, and their scheme was frustrated, but this was done in the language of Gentlemen and Christians. So much so, that even one of the Dissentients rose up in his place, and formally took notice of the handsome and liberal manner in which the debate had been conducted. Here, the Presbytery of Glasgow flattered themselves that the matter would rest, and that peace, and friendship, and unity, would once more be restored among the Brethren;—but in this they were most unfortunately disappointed. The minority as Dissentients, conceived that they had a title, as no doubt they had, to give in Reasons of Dissent, which were received and recorded. A Committee was appointed to prepare Answers to these Reasons, which were likewise received, approved, and recorded. As these Answers, though approved by the Presbytery, appeared to two of the members rather severe, they craved liberty to submit some explanations in their own language, and after their own manner. Liberty was granted them: and though the Presbytery did not conceive that the Answers to the Reasons of Dissent were more severe than the language of the Dissentients authorized them to use; and though the explanations given in by these two Gentlemen were not complimentary of the Presbytery's conduct; and though according to strict form, such explanations should only have been kept in *retentis*; yet the Presbytery did not hesitate one moment, in allowing these two papers likewise to be put upon record.

Dr. Ritchie, though he neither dissented nor complained against the judgment of the Presbytery on the 7th October, having likewise asked liberty to submit some explanations relative to his conduct, it was cheerfully and unanimously granted; but instead of confining himself to an explanation of the particular part he had acted, he gave in a long, elaborate defence of the measure itself, interspersed with some severe strictures upon the conduct of his Brethren. Yet even here, although both Dissentients and Presbytery were agreed that he had far overstepped the liberty granted him; and although his Congregation had been invited, by circular letters, signed by two of his Elders, to attend the Presbytery, and give countenance to their Minister's defence, (a mode of conduct most certainly unprecedented, not to say highly illegal), still no censure was passed upon him by the Presbytery. The paper was allowed to be read, was heard with patience, and even recorded, that the world might be convinced that the Presbytery had no interest, nor even a wish to prevent the arguments of their Brother from going down to posterity, along with that judgment which they had pronounced. The Presbytery therefore may challenge even malice itself to say, that in all this conduct, there was a single circumstance oppressive, or even harsh towards their Brother. Their speeches had been forgot, their arguments were no longer remembered, and at that time they were disposed to have allowed his

reasoning, contained in his elaborate Statement, to have gone down to posterity without a single comment made upon it. No abstract speculative reasoning, however powerful it might have been, would have produced even the smallest irritation in their minds.

For when a motion was made to print all the papers on record, that the world might fairly judge upon the merits of the question, it was opposed, from motives of expediency, that this was not a proper season to agitate people's minds with *religious controversy*. In the spirit of Christian meekness, the motion was withdrawn, and a Committee merely appointed to prepare Answers to Dr. Ritchie's Statement, which Answers have been given in, read, approved of, and ordered to be recorded. The public may be perfectly assured, that it was the sincere and uniform desire of the Presbytery, to avoid taking any step, which might appear either in the eye of the world, or of their Ecclesiastical Superiors, to have the least tendency to spread the flame of religious controversy, or imprudently to compromise the dignity of a court acting fairly in its judicial capacity, by engaging in a paper war with a single solitary individual of that Court, apparently irritated by disappointment in a favourite measure.

All this lenient and condescending conduct on the part of the Presbytery has answered no one good purpose whatever. The Minister of St. Andrew's

Church, for reasons best known to himself, has been *shy* of intercourse with some of his Brethren. Although they have no reason to feel mortified at the want of his society, they cannot help expressing surprise, that opposition to a favourite measure, could have produced such irritation in the liberal mind of a Minister of the Gospel. But no private conduct of their Brother, should have ever prompted the Editors to appeal to the public, had not Pamphlet after Pamphlet been published, wrote in all the malevolence of party-spirit, artfully blending argument and invective together, and pouring forth indiscriminate falsehoods against the Members of the Presbytery, and against the Lord Provost of Glasgow, as persecutors of a worthy man; as friends of ignorance and bigotry; as common informers; as deceitful handlers of the Word of God; as involving themselves in the same condemnation, when they *wantonly* charged Dr. Ritchie *with the awful crime of perjury*.—It is morally impossible that Dr. Ritchie could have countenanced such false and slanderous publications:—It is morally impossible that Dr. Ritchie could have put his papers into the hands of a scurrilous Pamphleteer, who might vamp up his arguments anew, in the form of Letters addressed to the Lord Provost of Glasgow:—It is morally impossible that this crude mass of invective and falsehood, could have been licked into shape, modelled, corrected, and dressed up in the quaint style of Epistolary Writing, by any of Dr. Ritchie's literary

friends:—Nor can they conceive it even possible, what the censorious world has more than once affirmed, that there is a Minister of the Gospel, who, from nature, possesses vanity, meanness, and petulance enough to father a publication which can neither do honour to his head nor his heart.—All this, in our eyes, is morally impossible.

From whom the Pamphleteer has picked up the gleanings of Poetic Description, of Classical Literature, and Biblical Criticism, with which his Letters are sprinkled, we presume not to determine. The world has not been complaisant enough to ascribe talents for any of these to the Gentleman who is said to have concocted these *Epistles*. But whoever compiled these Letters, we cannot help thinking that it was the bounden duty of Dr. Ritchie, who knew every step of the business from its commencement—who knew how unwilling the Presbytery was to engage in this warfare of words, to have stepped forth, and told the world, in a fair and candid manner, that his anonymous advocate had used the Presbytery of Glasgow in an unhandsome manner, and that he had most unjustly, and most falsely represented the conduct of the Lord Provost of Glasgow. He should have told the world, that though his Brethren differed from him, yet Mr. McLean never said, that “those Churches which used Organs were Churches of Antichrist;”—that Dr. Balfour was no deceitful handler of the Word of God;—that Dr. Porteous and Mr. Lapslie never

wantonly charged Dr. Ritchie with the AWFUL CRIME OF PERJURY;—and that the Lord Provost of Glasgow was not THE PUBLIC INFORMER. He should have told the world, that as he was now leaving the Presbytery of Glasgow, he was happy in bearing testimony that he had experienced from them the most kind and gentlemanly treatment, and that though his private feelings might be irritated by disappointment in a favourite measure, yet he would not allow a single whisper to be uttered by an anonymous Pamphleteer, against the conduct of men who he believed acted from a sincere regard to the Laws of God and their Country. This would have been magnanimous conduct, however difficult to be expected from the selfish mortals of the present age. But it would have been conduct worthy the man who is soon to be translated to fill one of the first charges in the kingdom.

Dr. Ritchie has done none of these things: We are therefore imperiously called on to do them for him. His honour, and our own character demand it at our hands. We have accordingly, from authentic documents, published the whole transactions as they took place. Our Statement contains the arguments, and illustrates the conduct both of Dr. Ritchie and of the Presbytery of Glasgow. It is only necessary farther to observe, that we have given the proceedings in their order from the 2d September last, down to the 4th of this present month, inclusive. The quotations in the original

languages were approved by the Presbytery, and are printed at the bottom of the page, to avoid incumbering the text. The Preface, Explanatory Notes, the Conclusion, and Appendix, have been furnished by the Editors, and for all these, they alone are responsible.

To remove any ambiguity, which might arise from the apparently abrupt manner in which the Letters of the Lord Provost are introduced into the Presbytery's Minute of the 2d. Sept. last, as if his Lordship had taken the whole responsibility on himself, without consulting the Magistrates and Town Council, we have thought proper to publish the following extract from the City Records, which will connect and explain these Letters, as they appear in this Statement, and shew how unjustly and falsely the conduct of the present Lord Provost of Glasgow has been misrepresented.

At Glasgow, the first day of September, one thousand eight hundred and seven years,

Which day the Magistrates and Council of the City of Glasgow being in Council assembled, the Lord Provost stated, that he took this opportunity of laying before the Council, some correspondence, which, since last meeting, had passed between the Reverend Dr. Ritchie and him, relative to the introduction of an Organ into St. Andrew's Church. But, before mentioning the particulars, he proposed that the minutes of the procedure which took place

in the month of September last, 1806, should be read, which minutes having been read accordingly, his Lordship stated as follows: That having received information that an Organ had been placed in St. Andrew's Church some weeks ago, and that it was proposed to use this Organ during Divine Service, on Sunday the 23d ultimo, he thought it right, on the Saturday immediately preceding, to write to the Minister of that Church the following Letter, (vide page 14.) and that to this Letter he received the following Answer, (vide page 15.) That since he transmitted the said Letters, a deputation from the Congregation of St. Andrew's Church had waited on him, and expressed their determination not to use the Organ for the present, provided he withdrew the intimation to the Presbytery; that to this proposal he gave no immediate answer, but mentioned his intention to lay the matter before the meeting of Council, which was to be held to-day about other business: That having thus given a detail of what he had deemed it his duty to do, in relation to this subject, he now wished the Council to determine what further measures, if any, ought to be adopted. On considering which statement and Letters, the Magistrates and Council, on the motion of Baillie M'Nair, unanimously approve of the line of conduct observed by the Lord Provost, and return his Lordship their thanks for his attention to

the business, and further resolve, not to withdraw the intimation made to the Presbytery.

Extracted from the Records of Council, by

(Signed) RICHD. HENDERSON.

We have felt great reluctance in calling the attention of the Public to this singular business. Stern necessity compelled us. But here, on our part, the matter shall rest. No irritation shall ever provoke us to prolong the controversy. The public are now in possession of every fact and circumstance requisite to form an enlightened judgment. And to avoid the very suspicion that the Editors shrink from the strictest scrutiny into their motives and character, they have left their names with the Printer.— They are all Ministers of the Gospel, and Members of the Presbytery of Glasgow.

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STATEMENT, &c.

Minute of the Presbytery of Glasgow.

September 2d, 1807.

TWO letters from the Lord Provost of the City of Glasgow, respecting an Organ having been introduced into St. Andrew's church, were produced and read. Also produced and read copy of letters, Provost Mackenzie and Dr. Ritchie;—and extract from the records of the Town Council of Glasgow, The tenor of all the foresaid productions follows.

First Letter LORD PROVOST to the PRESBYTERY.

Glasgow, 26th August, 1807.

REV. SIR,

In discharge of the legal duty incumbent on Civil Magistrates, Patrons of Churches, and

Heritors of Parishes, I beg leave, on the part of the Magistrates and Council of this City, to intimate to the Reverend Presbytery of Glasgow, that, according to information I have received, an Organ has recently been placed in St. Andrew's church, by the Minister and congregation of that parish, and was used on Sunday last, while the congregation was assembled for the purpose of Divine worship.

Whether the introduction of Organs into our established churches, be an improvement or not, is the province of the Ecclesiastical Judicatories, not of the Civil Magistrate, to determine. And that the Reverend Presbytery may know the line of conduct which the Magistrates and Council have thought it right to observe on this occasion, I transmit a copy of the answer which they returned in the month of September last, to an application from the Minister and congregation of St. Andrew's church, and also copies of two official letters which I have addressed to the Rev. Dr. Ritchie on the subject, and of his answer to one of them.

I am, with much respect,

REV. SIR,

Your most obedient Servant,

(Signed) JAMES MACKENZIE,
Lord Provost.

The Rev. Dr. WILLIAM TAYLOR, Moderator of the Presbytery of Glasgow. }

Extract from the Town Council Records of Glasgow.

At Glasgow, the eighth day of September,
eighteen hundred and six years,

Which day the Magistrates and Council of the City of Glasgow being in Council assembled, The Lord Provost* laid before the Magistrates and Council a letter from the Rev. Dr. Ritchie, Minister of St. Andrew's church, and a petition from a number of respectable inhabitants who possess seats in that church, requesting the permission of the Magistrates and Council, as Heritors, to make such alterations in the seats behind the pulpit, as may be requisite for the introduction of an Organ. Of which letter and petition the tenor follows:

Glasgow, 21st August, 1806.

MY LORD,

I take the liberty of requesting your Lordship to lay before the Magistrates and Council of the city of Glasgow, the petition herewith transmitted by the congregation of St. Andrew's church. Anxious as I am for the success of a request by an united congregation, I am equally anxious that our Magistrates and Council should pronounce a sentence worthy of themselves and the office with which they are invested. No law, so far as I have either read or heard, has ever been made with regard to organs. I hope, there-

* Provost John Hamilton.

fore, that the judgment of the Council, whatever it be, shall be expressed in language that conveys neither approbation nor disapprobation of instrumental music in churches: But that the petition shall be granted or refused, merely on the ground of expediency or in expediency as to the removal of the seats. To this alone, in my opinion, the jurisdiction of Heritors extends. In giving this opinion, I have no desire to dictate to my superiors what line of conduct they ought to pursue, but to discover my wish, that the decision given may be such, as to maintain in the esteem of their fellow-citizens, of their country, and of Europe, that high reputation for liberality, combined with prudence, which has hitherto distinguished those who preside over the interests of the city of Glasgow.

I have the honour to remain,

With due sentiments of respect,

MY LORD,

Your Lordship's most obedient servant,

(Signed) WILL. RITCHIE.

Follows the Petition.

To the Honourable the Lord Provost,
Magistrates and Council of the city of
Glasgow.

WE, Subscribers, anxious for our own improvement in Sacred Music, have long cherished in private, what we now hope to realize, an earnest wish of erecting an Organ in St. Andrew's church. This

our wish we should never have deemed it necessary thus publicly to express, had we felt ourselves at liberty, without permission of our Patrons and Heritors, to make such arrangements in the church, as the placing of an Organ may require. For obtaining this permission, we address ourselves to you as our Heritors, on whom lies the burden of taking care that the sitters shall not in any degree injure the church, either in its revenue or its accommodation for hearers. Every appearance of such injury we are determined to avoid, and therefore it is our request, that the proposed alterations may be carried on under the inspection of the Master of Works, and of such other Gentlemen as it may be judged expedient to appoint. The question as to the propriety of using an Organ in church, it becomes us not to discuss before you, either as Magistrates or Heritors. This is a matter of private judgment merely, in which we alone can decide for ourselves, we are fully persuaded, that in the execution of our plan, we violate no law either of the church or of the state. We give no offence to the prejudice of our people, for the congregation are all of one mind. We bring no new burden on the Heritors, for the whole of the expence we bind ourselves to defray. We prescribe no rule of conduct to others. We only adopt what we think and feel to be for our own edification. We encroach upon no sacred privilege, no civil right of any man, or of any body of men in the kingdom. Acting thus within the limits

of the law of the land, of the law of the church, and of the obligations of good neighbourhood, we cannot entertain a doubt that our scheme shall not only be permitted, but encouraged, by our enlightened Heritors, who, we know, are ambitious of promoting every rational improvement, who will observe with pleasure, our attempt to advance in the knowledge and the practice of Psalmody, and will gladly concur in the endeavour to rescue our national character from the reproach of having almost entirely neglected the cultivation of Sacred Music. Our Heritors, Magistrates of one of the first commercial cities of Europe, will thus give new evidence to mankind that the genius of commerce is not the contracted spirit of hostility to the liberal arts, but the enlivening sun of science, dispelling, in its progress, the gloomy fogs of prejudice, that have too long benumbed the energies, and untuned the feelings of our country.

Glasgow has the honour of having first made the public proposal of introducing into one of its churches the most perfect of musical instruments, and of employing it for the generous purpose of tuning the public voice for the exercise of praise. And the present Lord Provost, and Magistrates and Council, will, we doubt not, eagerly embrace the opportunity of accomplishing a measure which will give additional lustre to their names, and render the period of their administration, the opening

of a new æra in the annals of our national advancement.

May it therefore please our Patrons and Heritors, to grant us liberty to make such alterations in the seats behind the pulpit in St. Andrew's church, as may be requisite for carrying into execution our design. There exists not, we believe, in any parish, even in the remotest and least cultivated part of the kingdom, a body of Heritors, who would not feel at least some reluctance to refuse the petition of an united people, for so very small a favour, the granting of which involves not any expence, and hurts not the claims of any human being. Your complying with our earnest request will form a new bond of attachment between our Magistrates and our congregation, while it will unite the tie of private gratitude to the sentiments of public veneration, with which we implore upon their heads the blessing of Almighty God who hath formed the ear for the delights of harmony, and whom we are bound to serve by the culture of every faculty which it hath pleased him in his goodness to bestow.

*Subscribed by a great number of
Gentlemen who possess Seats in
St. Andrew's Church.*

Which letter and petition having been read, the Lord Provost stated, that before he submitted this matter to the Council, he and the other Magistrates had thought it right to have the opinion of the Legal Advisers of the city, and that in consequence of the request of the Magistrates, he received from the first Town-clerk an official letter on the subject. Which letter having been also read, and the said petition and letter having been deliberately considered, the Magistrates and Council approve of the opinion given by Mr. Reddie; resolve to act in the manner therein suggested, with regard to the request contained in the said petition, and direct an extract of this Act of Council, with a copy of the said letter, to be transmitted to the Rev. Dr. Ritchie, and to the Gentlemen who subscribe the petition, as the answer of the Magistrates and Council to the said application. Of which letter from Mr. Reddie the tenor follows:—

(COPY.)

Mr. REDDIE'S Letter.

Glasgow, 6th September, 1806.

MY LORD,

I have perused, and deliberately considered, the petition of a number of most respectable inhabitants, who possess seats in St. Andrew's church, requesting the permission of the Magistrates and Council to introduce an Organ into that church. I have, also, perused the letter of the Rev.

Dr. Ritchie, transmitted to your Lordship, along with the petition. Agreeably to the direction of your Lordship, and the other Magistrates, I shall now, as briefly as I can, state what occurs to me on this subject.—And I have no doubt, whatever resolution the Magistrates and Council may ultimately adopt, that they will be guided by views, at once liberal and prudent, and that the grounds, on which they proceed, will be such, as to command the respect of their fellow-citizens, and of their Country.

Were I called upon to express my own individual opinion and feelings, I should, perhaps lay claim to the honour of participating in the sentiments and wishes of the enlightened congregation of St. Andrew's church. But on this subject, my individual opinion is a matter of no importance whatever. It is my opinion, as one of the Legal Assessors of the city of Glasgow, that your Lordship, and the other Magistrates require.

In the petition, and in Dr. Ritchie's letter, it seems to be hinted, that the Magistrates and Council have the power of granting, or refusing, the present application, “merely on the ground of expediency, or inexpediency, as to the removal of “the seats” in the church. With me, this opinion has no weight; because I do not conceive it to be warranted by the law of the land.

Of the present application, the Magistrates and Council have a right to judge, in two characters,

as representative Heritors, and as Civil Magistrates.— As Heritors, they have a legal right to insist, that their patrimonial interests shall not be impaired, by the proposed measure. These patrimonial interests, the Gentlemen of the Magistracy and Council might, perhaps, on such an occasion, be disposed to wave, were they Heritors in their own personal right. But the members of the Magistracy and Council are not Heritors in their own right. They are Heritors merely, as representing the community of Glasgow. And to the interests of that community, they are bound, on this, as on all other occasions, to attend. Whatever resolution, therefore, may be ultimately adopted, it will be necessary, that due precautions be taken, to secure effectually the pecuniary interests of the community.

But there is another, and a more important character, in which your Lordship, and the other Gentlemen of the Magistracy, are called upon to judge of the present application; I mean as civil Magistrates.

That there is any express act of the Legislature, prohibiting the use of Organs in our Established Churches, I am not aware. But that the introduction of Organs into our churches, would be a material alteration, and innovation in our external mode of worship, there cannot be a doubt.—The argument, which would identify an Organ with a Pitch-pipe, does not merit a serious answer.

Whether the use of Organs in our Established

Churches, would be an expedient, or an in expedient measure, in a religious and ecclesiastical view, it is unnecessary here to inquire; because your Lordship and the other Magistrates are not an Ecclesiastical Judicature, and have no right to take cognizance of the matter in that character. But, as Civil Magistrates, you are legally bound to maintain our constitution, in church and state, in its present condition; and by express statute, you are bound “to take order, that unity and peace be preserved “in the church.”—That there is great danger of the introduction of Organs disturbing the peace, and interrupting the harmony of the Church of Scotland, I should be sorry to suppose.—At the same time, such an event is possible.—Whether for the auricular gratification of one congregation, ground of offence should be afforded to other congregations, is a matter, that requires serious thought. Some respect is due by the Civil Magistrate, even to what many individuals may be disposed to term, the prejudices of their weaker brethren. And at all events, if any innovation in our external mode of worship be expedient and salutary, the reform, or improvement ought to originate with the Ecclesiastical Branch of the Government, with the constitutional Guardians of our conduct, and our welfare, in such matters.—When the use of Organs in our Established Churches has been sanctioned by our Ecclesiastical Legislature, then it will be the duty of your Lordship and the other Magistrates, not merely to per-

mit the use of these musical instruments, but to protect in that use, those congregations, who may conceive such instruments to minister to their edification. Till the Ecclesiastical Branch of the Constitution have sanctioned the use of Organs in our Established Churches, I do not see, that the Magistrates and Council can, with any propriety, directly or indirectly, approve of such an ecclesiastical innovation.

I have been told, that the only way in which this matter can be brought before our Ecclesiastical Judicatures, is by a complaint and interdict.—I pretend not to be conversant with the forms of our Church Courts. But, I am much mistaken indeed, if our Establishment be so grossly defective, as not to afford some way sufficiently formal, of obtaining the permission, or sanction, of our Ecclesiastical Legislature, for what may be an expedient alteration in our mode of worship.

From the language of the petition, it seems to be supposed, that were not the Magistrates and Council Heritors of St. Andrew's church, the subscribers might, of their own authority solely, introduce an Organ. In this opinion I cannot coincide. To the happiness, and glory of this nation, every man may worship God in the manner he thinks fit. But while unlimited toleration prevails in this country, we have at the same time, an Ecclesiastical Establishment, recognized by law. Under that Establishment, a certain mode of worship is, and has been,

fer ages observed. And to that mode of worship, until altered by constitutional authority, whatever Dissenters may do, the members of the Establishment are bound to conform.

In former times, the inhabitants of Glasgow stood forward, the steady supporters of civil and religious freedom. And although firmly attached to the simple and unadorned form of worship, handed down to them by their forefathers, I am convinced the Gentlemen, who at present compose the Magistracy and Council, are, at least, as anxious, as any of their predecessors ever were, to promote every rational and liberal improvement. But zeal for improvement, ought to be tempered with prudence. And I own, I should be sorry indeed, were the Magistrates and Council of Glasgow to commit themselves so far, as to sanction, authorize, or approve, in any capacity, directly or indirectly, expressly or tacitly, what, it is possible, the General Assembly of the Church of Scotland, in the exercise of its constitutional functions, may afterwards disapprove and prohibit.

Upon the whole, then, my opinion is, First, That the Magistrates and Council, as representative Heritors, are bound to take such measures, as may prevent the funds of the community from sustaining any injury by the introduction of the proposed Organ; and, Secondly, That the Magistrates and Council ought to recommend it to the Gentlemen subscribers, and to the able and learned Pastor of that most respect-

able congregation, before proceeding farther, to apply for the permission and sanction of the Ecclesiastical Branch of our Constitution. If the measure be expedient and salutary, there will surely be the less difficulty in obtaining that sanction. And whatever may be the result, the measure will be fully and fairly discussed by that deliberative assembly, whose province it is, to take cognizance of such matters.

I have to apologize for trespassing so much on the time of your Lordship. And I have the honour to be, with much respect and esteem,

MY LORD,

Your Lordship's

Faithful Servant,

(Signed) JAMES REDDIE.

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(COPY.)

First Letter the LORD PROVOST to Dr. RITCHIE.
Glasgow, 22d August, 1807.

DEAR SIR,

In a conversation which took place in a company where I was yesterday, it was mentioned by a member of your congregation, that it was intended to make use of the Organ at present in the St. Andrew's church of this city during Divine service, to-morrow, or on some Sunday soon. I beg to know if such really is your intention, because, if so, I shall consider it my duty to enter a solemn

protest against you for all damages which may be the consequence.

I am, &c.

JAMES MACKENZIE.

(COPY.)

Letter from Dr. RITCHIE to the LORD PROVOST.

MY LORD,

I have this moment had the honour of receiving your Lordship's letter, relative to what you have heard about the intention expressed by the congregation of St. Andrew's church, to employ an Organ in public worship. I shall embrace the first possible opportunity of laying the Lord Provost's letter before the committee of that congregation to whom the business of the Organ has been committed, that they may know at what risk such an attempt as that which they have in view must be made. They will, as becomes them, pay all due deference to your Lordship's declaration*.

I have the honour to remain, &c.

(Signed) WILL. RITCHIE.

*Miller-Street, }
22d August, 1807. }*

* The Public may judge of the deference Dr. Ritchie paid to the Lord Provost's declaration, when they are informed, that the Organ was used in St. Andrew's Church in the public worship of God, the very next day after he had received that letter. Indeed, it appears from Dr. Ritchie's own account, that he did not lay that letter before his Musical Committee till the 26th.

(COPY.)

*Second Letter the LORD PROVOST to Dr. RITCHIE.**Glasgow, 26th August, 1807.*

REV. SIR,

After the answer returned by the Magistrates and Council of this city in the month of September last, to the application of the Minister and various members of the congregation of St. Andrew's church for permission to introduce an Organ, it was not expected that you or any of the members of that congregation would have placed an Organ in that church, or would have authorized performance on such a musical instrument on Sunday, and at the time of Divine service, without having previously obtained the sanction of our Ecclesiastical Legislature for such a proceeding.

That an Organ has lately been introduced into St. Andrew's church, and was used on Sunday last, while the congregation were engaged in Divine service, I have received information from different quarters, and I have not yet learned that the Ecclesiastical Branch of our Constitution has, in any shape, approved or sanctioned so material an innovation in our external form of worship.

Whether such an innovation be an improvement, or the reverse, it is not the province of the Magistrates and Council to inquire, or to determine. And I conceive I shall discharge the legal duty incumbent on the Civil Magistrate in a religious or ecclesiastical point of view, by merely giving intima-

tion of the event to the Rev. Presbytery within whose bounds this city is situated.

But while the Magistrates and Council thus leave entirely to the Ecclesiastical Judicatories, whose province it is to take cognizance of such matters, the superintendence and regulation of our external form of worship, I think it necessary on the part of the Patrons of St. Andrew's church, and of the Heritors of the parish, as notified in my letter of Saturday, thus formally to protest, and intimate to you as Minister, and through your medium to the other members of your kirk-session, and to the individuals of whom the congregation is composed, that, in the event of the measure which you have thought fit to adopt, without the approbation of the Patrons and Heritors, proving detrimental in any respect to the pecuniary interests of the city and community of Glasgow, the Patrons and Heritors hold you, and the other members of your kirk-session and congregation as legally liable for the consequences, whatever they may be.

Farther, on the part of the Magistrates of this city, I feel myself called upon to give you this formal intimation, that although determined, as in duty bound, at all times to preserve peace and good order among the inhabitants, the Magistrates hold you and the other members of the kirk-session, and congregation of St. Andrew's church, as responsible for the consequences of any breach of the peace which may

possibly be occasioned by the innovation you have attempted to introduce.

I am, &c.

(Signed) JAMES MACKENZIE.

To the Rev. Dr. RITCHIE.

Second Letter to the Presbytery.

Glasgow, 2d September, 1807.

REV. SIR,

Since my letter of the 26th ult. was transmitted to you, I think it right to inform you that a deputation from the St. Andrew's congregation waited upon me on Saturday last*, and intimated verbally, that they had come to the determination of giving up the use of an Organ for the present, if I would withdraw the communication which I had made to the Presbytery. To this intimation I gave no immediate answer, but having occasion to hold a meeting of the Magistrates and Council yesterday, on other business, I laid before them the whole of my correspondence about the Organ; they unanimously approved of all that I had done, and agreed that the matter should now rest with the Reverend Presbytery.

I have the honour to be,

REV. SIR,

Your most obedient Servant,

(Signed) JAMES MACKENZIE,

Lord Provost.

The Rev. Moderator of the Presbytery of Glasgow.

* The 29th of August.

MINUTES OF PRESBYTERY.

September 2d, 1807.

The Presbytery unanimously appoint the Moderator to write a respectful letter of thanks to the Lord Provost, acknowledging his communication, and informing him, that the same is recorded, and that the Presbytery will take the case referred to, into their serious consideration. Dr. Ritchie requested the Presbytery to delay procedure in this cause till next ordinary meeting, solemnly promising, that the Organ should not again be used, without the authority of the church. The Presbytery unanimously granted said request.

October 7th, 1807.

Mr. Burns, the Moderator of last meeting, *pro tempore*, reported, that he wrote a letter of thanks to the Lord Provost of Glasgow, agreeably to the Presbytery's appointment.

The Presbytery having resumed consideration of the cause respecting the introduction of the Organ into St. Andrew's church.—Dr. Ritchie was heard on the subject, and judicially declared, in terms of last minute, viz. That he would not again use an Organ in the public worship of God without the authority of the church.

The Presbytery having deliberated on this cause at great length, and maturely considered the same, a motion was made and seconded, viz. That the Presbytery are of opinion, that the use of Organs in the

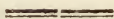
public worship of God is contrary to the law of the Land, and to the Law and Constitution of our Established Church, and therefore prohibit it in all the Churches and Chapels within their bounds: And with respect to Dr. Ritchie's conduct in this matter, they are satisfied with his declaration.

On the other hand, it was moved and seconded, That in consequence of Dr. Ritchie's judicial declaration, the Presbytery should find it unnecessary to proceed further in this business, declaring, at the same time, their judgment, that the introduction of an Organ into public worship is inexpedient, and unauthorized in our Church.

The state of the vote being first or second motion, and Dr. Ritchie having desired it to be marked that he declined voting.—The roll was called, and the votes marked, when it carried, First motion.—Wherefore, the Presbytery did, and hereby do, in terms of the first motion, declare that the use of Organs in the public worship of God is contrary to the Law of the Land, and to the Law and Constitution of our Established Church, and therefore the Presbytery did, and hereby do, prohibit the use of Organs in all the Churches and Chapels within their bounds: And with respect to Dr. Ritchie's conduct in this matter, they are satisfied with his declaration.

From which judgment Principal Taylor, in his own name, and in the name of all those who should adhere to him, dissented, and promised to give in his reasons in due time, to which dissent, adhered

Dr. Ranken, and Dr. McGill, Mr. Davidson, and Mr. Jack, and took instruments in the Clerk's hands.



November 4th, 1807.

The clerk reported, that there was lodged with him, in due time, reasons of dissent against the judgment of the Presbytery at last meeting, which reasons were read. The tenor whereof follows:

Glasgow, 13th October, 1807.

REASONS OF DISSENT from a Judgment of the Presbytery of Glasgow, October 7th, 1807, in which they declare, "That the use of
 " Organs in the Public Worship of God is
 " contrary to the Law of the Land, and to
 " the Law and Constitution of the Establish-
 " ed Church," &c. &c.

1. Because this sentence gives a decision upon a general question which was not properly under the consideration of the Presbytery. The question was not respecting the competency of the Church of Scotland to judge in the case of Instrumental Music, nor even respecting the general point of its lawfulness and utility, but regarded an individual case brought before them, which was attended with peculiar circumstances, and to which the decision should have been confined. Positive decisions, on general questions, concerning which the church has not given an opinion,

the Dissenters conceive should be seldom attempted by an inferior court; but still less, when such general questions are not directly or necessarily brought under their consideration.

2. There were peculiar reasons in this case, which should have rendered the Presbytery satisfied with giving their judgment on it alone. The circumstances of the case, as brought before the Presbytery, were of a peculiar nature, and formed sufficient ground for a determination on its own merits. Any member could not be supposed to have formed a positive judgment on the general question, concerning which he knew not that he was to give an opinion, and the general purposes of peace and order would have been sufficiently and better secured, by *agreeing to receive the judicial declaration of the Minister concerned*, that the Organ should not be again used without the authority of the Church, and finding, as the *Presbytery* would *unanimously* have done, that its introduction was inexpedient and unauthorized.
3. But these reasons would not have induced the Dissentients to have entered their dissent, nor even perhaps to have divided the Presbytery on the subject, could they have acquiesced in the *justice* and *truth* of the declaration which the Presbytery have emitted. They are very far from meaning to impute blame to their brethren, for whom they have the greatest respect and affection, they mean merely to express that difference of opinion

which they feel themselves obliged to entertain upon the subject. They observe therefore, as their last and principal reason of dissent, That the opinion expressed by the Presbytery, not only proceeds farther than the case required, but asserts as facts, concerning the Law of the Land, and the Constitution of the Church what the Dissenters cannot perceive, and dare not, consistently with a *good conscience* affirm. No Law of the Church, nor of the Land, has been passed concerning Instrumental Music, and they know of no law existing, to which they can go the length of pronouncing that it is *contrary*. The Dissentients allow, that it is unauthorized, and they do not assert that authority for it should be given; but neither, on the other hand, can they assert that any law has yet determined the question. The question concerning the lawfulness, utility, or expediency of Instrumental Music in public worship, is open for the Church of Scotland to consider and determine. This being their opinion, they could still less proceed the length of declaring that it is contrary to the Law of the Land, and the very Constitution of the Church; and, by consequence, that it is not in the power of the Church of Scotland, even if willing, to take the subject under their consideration. The question, the Dissentients consider to be a question of utility and expedience, which the Church has it in its power at any time to consider and determine;

nor do they know any Law of the Land, or principle of the Constitution, which should prevent the Church from giving any determination, it shall, in its wisdom, judge right. The Act of Security, the Dissentients conceive, has been interpreted by the Presbytery with a *strictness* in this instance, which has never been applied to other subjects. And though they readily admit that the Barrier Act points out the mode, which, in the case of new practices and laws, must be followed, yet they conceive that the very design of the Act, in pointing out the mode which is to be pursued, plainly shews that the Church has the power of deciding upon new propositions or overtures, which interfere not with those general and leading principles on which its constitution is founded.

(Signed) WILLIAM TAYLOR.
ALEXANDER RANKEN.
DAVID DAVIDSON.
STEVENSON MACGILL.

Dr. Porteous, Dr. Balfour, Mr. Lapslie, and Mr. McLean, are appointed a Committee to answer said Reasons of Dissent.

December 2d, 1807.

The committee appointed to draw up Answers to the Reasons of Dissent against the judgment of the Presbytery on the 7th of October last, respecting the

Organ, gave in said Answers, which were read.—The Presbytery approve of said Answers, and appoint the same to be recorded. The tenor whereof follows. Reserving it to Dr. Ritchie, Dr. Taylor, jun. and Dr. Lockhart, to submit to the next Presbytery such explanations as they shall think proper.

The Committee appointed to prepare ANSWERS to REASONS of DISSENT from a judgment of the PRESBYTERY of GLASGOW, 7th October, 1807, in which they declare, “That the use of Organs in the
“Public Worship of God, is contrary to
“the Law of the Land, and to the Law
“and Constitution of the Established
“Church,” &c &c. beg leave to submit the following to the Reverend Presbytery.

THE Committee enter on this business with deep concern. But when reasons of dissent are *recorded*, an appeal is made to posterity, which renders the recording of *answers* indispensably necessary. Unfortunately, in these reasons, the Presbytery is not only charged with having acted *improperly*, but with having violated *truth* and *justice*. To repel so serious charge, it seems unavoidable for the Presbytery to furnish posterity with an account of their situation, and of the various extraordinary circumstances in which they were called to act. Should

this give rise to strictures which seem severe, the responsibility must rest with those who have *recorded* reasons of dissent, and made it necessary for the Presbytery to vindicate themselves, as well as to defend the purity and uniformity of the national worship.

It is considerably more than two years since the public mind was agitated by the proposal of introducing an Organ into St. Andrew's church. During this long period, the Presbytery waited with patience, in the hope, that time and good sense, would dispose the authors and abettors of this proposal, to listen to wiser counsels.

About the end of August last, a communication was made to the Presbytery by the Lord Provost, with the approbation of the City Council, containing extracts, letters, and copies of letters, which, having been read by the Presbytery, they ordered a respectful letter of thanks to be written by the Moderator, and sent to the Lord Provost, acknowledging the receipt of these papers.

From this communication it appeared that an Organ had been introduced into St. Andrew's church, and employed on the Sabbath, in time of Divine service.—St. Andrew's church belongs to the National Establishment, and is under the jurisdiction of the Presbytery of Glasgow.—It was certainly known, that Organs have never been used in the Presbyterian church of Scotland,—and that no minister of that church had ever presumed, before this,

to introduce them.—It was certainly known that the people of Scotland are not given to change—especially in matters connected with religion. And it might have been known, that Glasgow is not the place, and the present is not the time, for a business of this sort.

Without consulting the Presbytery, or seeming to think they had any concern in the matter, some persons describing themselves as the congregation of St. Andrew's church, sent a petition to the Honourable Magistrates and City Council, containing a proposal to have an Organ introduced under their patronage, or with their consent and approbation.

This petition was accompanied by a letter, no less extraordinary than the petition itself.

Before the City Council gave any deliverance, they consulted their Legal Assessor, who gave them a written opinion, which does him much honour. This opinion the Council adopted, and accordingly refused “to sanction, authorize, or approve in any capacity, directly or indirectly, expressly or tacitly,” the introduction of an Organ into St. Andrew's church.

The applicants were certainly of opinion that the City Council had some right, or power, which they wished to be exercised in favour of an Organ: and yet the refusal of their request, did not hinder an Organ from being introduced into St. Andrew's church. It may therefore be doubted, whether greater respect has been shown to the Presbytery in

not consulting them at all, or to the City Council, in setting at nought their opinion, after having asked, and obtained it.

Some time afterwards, the Lord Provost received information that an Organ was to be employed in St. Andrew's church, on the Sabbath, being the day immediately following, in time of Divine service. It is easy to conceive his feelings as a Chief Magistrate, when the highest authority in the city, and the respectability of those in power, was thus treated, and that too in the sight of the astonished citizens, who have been taught, and are accustomed to reverence and honour Magistrates.

Under these feelings, he wrote the letter of the 22d August last. Of the same date, he received an answer, very decent and proper in itself; but, when it is connected with the operations of the following day, we are at a loss what to think of it. The fact is, however, that an Organ was, on the following day, employed in St. Andrew's church, in time of Divine service.

A measure of this kind could not fail to strike the minds of the people. They saw the constituted authorities of the city trampled upon—the order of the church deranged—the peace of the city disturbed—contention and its ordinary companions let loose, and they could perceive no motive for all this, but such as they are unwilling to describe.

The immediate consequences of this explosion were, the communication of the whole transactions

by the Lord Provost to the Presbytery, and the unanimous approbation of the Lord Provost's conduct, in a recorded Act of the City Council.

[Sept. 2d, 1807.] In this state, the business came before the Presbytery, and let posterity judge, whether the Presbytery have not all along treated their Brother, who was chiefly concerned, with greater respect and tenderness than they have received from the Dissentients.

It was first proposed to delay considering, and even recording any part of the communication, till the next ordinary meeting of Presbytery. This proposal was frustrated by Dr. Ritchie's demanding extracts; and saying, in a short speech, that he considered it as *his right and duty* to do what he had done. It was impossible for the Presbytery any longer to delay recording the communication from the Lord Provost. But they did delay all further proceedings, except ordering the letter of thanks; and it ought to be remembered, that Dr. Ritchie either dictated or approved every clause in the sentence pronounced by the Presbytery of this date.

An interval of a month was thus afforded for preparing such explanations, with respect both to the Magistrates and the Church, as would have enabled the Presbytery to send a suitable and decisive answer to the Lord Provost's letters.

[Oct. 7th, 1807.] The Presbytery met and were disappointed in all their expectations. Dr. Ritchie said nothing more than he had said at the former

meeting, namely, That he would not again use an Organ without the authority of the Church. The Presbytery unquestionably shewed not a little indulgence, in declaring themselves so far satisfied with this, as to decline proceeding on the individual case. But they could not leave the business in this ambiguous form, without forfeiting their claim to firmness and integrity, and without exposing the city and the country to constant agitation and apprehension.

A solemn deliberation having therefore become necessary, it was now resolved on,—it was not objected to,—or if objections were hinted at, they were either not insisted on, or overruled by the Presbytery. And though no particular mode of conducting the discussion was laid down, yet, not a single member uttered a syllable, disrespectful or unkind towards his brother.

Could it be inconsistent with *justice*, or *truth*, or *propriety*, to consider the *lawfulness* of employing an Organ in the public worship of this national Established Church? If it was lawful, then, there was no transgression. If unlawful, then, too, the business was likely to be settled without proceeding much farther. For the unanimous desire of the Presbytery manifestly was, to avoid, as long as possible, every stricture on the circumstance of the case which could lead to personalities, and to treat the Minister and congregation of St. Andrew's church with all possible lenity.

We shall long remember two arguments which were employed in the course of this deliberation, and which we apprehend, it is consistent with *justice, truth, and propriety*, to consider in this place.

1st. That God hath implanted in man, a taste for music, which ought to be cultivated, by introducing Organs into our churches, where, as well as in camps, great and good effects might be expected from it.

If this argument be applicable at all to the business in hand, it amounts to this,—that every principle, taste, faculty, or propensity implanted in man, by the goodness of God; ought to be exercised in the house of God, on a Christian Sabbath, in a Christian assembly, and in Christian worship. An argument of this kind needs no refutation, to any who know what is forbidden in the second commandment.

But as something like it is employed by those who call themselves the congregation of St. Andrew's, a short illustration of its fallacy may be requisite. The Corinthians were charged by the apostle Paul with a gross profanation of the Lord's Supper.—To this they might have replied, that God, in his great goodness, had implanted in every one of them, a taste and propensity to eat and to drink plentifully, and given them all the faculties necessary for doing so, which, therefore, it was their duty to cultivate and exercise in the house of God, and at the Lord's Table. They might have added,

that there was no law of the Church, nor of the State, against doing what they had done,—that they encroached on no sacred privilege,—on no civil right of any man. In a word, they might have anticipated almost every sentiment, and even expression in the petition of this congregation. But they did no such thing: they repented of what they had done.

2d, A second argument, which was urged with much earnestness in favour of Organs, was built on something said, written, or done by the Psalmist David, and on something recorded in the Book of Revelation.

If this be almost the first instance of a Christian pleading Divine authority for the use of Organs in religious worship, the singularity may excite some suspicion that the argument is not well founded.

Had the primitive church considered Organs as a part of instituted worship; they would, no doubt, have used them, or recommended them, or regretted the want of them. After the establishment of Christianity, and its consequent prosperity, no reason can be given, why they were not used, if they were sanctioned by the prophet David, and the apostle John. But, no less than eight hundred years had elapsed, after the commencement of the Christian æra, before Organs were resorted to; and even then, they were not defended by an appeal to scripture, but by asserting a power in the Church to appoint a ritual for Divine service. This power

was, in a great measure, denied by the reformers, who endeavoured to restore the primitive simplicity of Christian worship. We learn from Stewart in his History of the Reformation, that in our land, their endeavours were crowned with signal success. Page 200, he says, “That the Protestants in Scotland, when they accomplished the reformation in the year 1560, departed in a wide extremity from the splendour and pomp of the Romish forms and ceremonies, disdaining to flatter the senses and imagination; and confident and secure that the native purity and brightness of their doctrines, were fully sufficient to uphold them. All exterior greatness, the allurements of magnificence, the charm of painting, and *the enchantment of music*, were disregarded, not *only as mean and useless artifices*, but as *dangerous trap-pings, which might obscure and degrade the interests and dignity of truth*. They sought to revive the plainness and sincerity of primitive times.”

It may be added, that if the practices of an Old Testament prophet are understood to be recommended under the New Testament, then all the particulars of his usage must have the same authority, dancing, or piping, among the rest. Nothing, however, can be more manifest, than that all Christian Divines, with the apostle Paul at their head, have believed, that the Old Testament worship was altered, so as to suit New Testament times, and that

they had authority from the Lord Jesus Christ to teach this doctrine. Nor can it be doubted, that such alteration did take place in the present instance, with more precision than in any other particular; for *singing* is the only instituted mode of performing this part of religious worship, and was exclusively employed for that purpose, upwards of eight hundred years.

We shall now proceed to a more particular review of the reasons on which the Dissentients, after mature reflection and research, have chosen to rest their Dissent. These reasons are certainly both in respect of matter and manner, liable to severe criticism, and easy refutation.

1st. The first reason of Dissent might be answered, merely by copying it, leaving out the particle *not* in every negation, and discreetly replacing it in almost every affirmation. The result would be very nearly a true statement, but the mode of producing it, not sufficiently dignified for the Presbytery, nor respectful to the Dissentients.

We therefore refer them to their own motion for an answer to their first reason. This motion decides the general question, with no less precision than the Presbytery's sentence, and the contradiction which it gives to this reason of Dissent, is so striking, that it needs only to be pointed out. In the motion, they declare it as their judgment, that the introduction "of an Organ into public worship" is inexpedient and unauthorised in our church."

And in the first reason of dissent, they blame the Presbytery for deciding the general point of its lawfulness and utility. Now, it must be evident to every ordinary understanding, that the motion decides the *general point*, as positively as the sentence of the Presbytery.

Another fact the Dissentients ought not to have overlooked, that there was no individual case before the Presbytery: no parties were called, and no persons were considered, or considered themselves as parties. The name of the Minister principally concerned having been unintentionally passed over in calling the roll, was, at the very desire of one of the Dissentients, called in the vote, which shews that he did not then consider him as a party.

The simple truth is, that this was a deliberation which might have led to the calling of parties, had not the Presbytery, regardless of all provocation, and more indulgent to others, than they have experienced from them in return, kept steadily to their original intention, of treating all who were implicated in this business with the utmost delicacy; at the same time performing their duty to the Church and to the public with firmness and decision.

2d. The second reason of dissent is so multifarious that it cannot legitimately be reduced to any common head. Part of it is evidently a repetition of what the Dissentients had stated in their first reason of dissent, respecting the individual case, and has been answered already. The Dissentients then

complain that they were taken by surprise, and could “not be supposed to have formed a positive judgment on the general question, nay, that they knew not they were to give an opinion” concerning it.

This is certainly not a little wonderful. Had not more than two years elapsed since the attention of this city and neighbourhood was directed to this subject, and must have met them almost in every company? Had not the communication from the Lord Provost been more than a month on the table of the Presbytery? Was it not known, that at this meeting of Presbytery that communication was to be taken under consideration?

But it seems they had formed a positive opinion on two points, much more difficult than this: the *inexpediency of introducing Organs*, and *that the use of them is unauthorised in our Church*;—an accurate knowledge of *men, times, and places*, and a distinct review of *all* the Acts of Assembly, was indispensably necessary to warrant such an opinion. And how, in the nature of things, could a positive judgment on these particular points be formed, without coming to a similar judgment on the general question, which is evidently less intricate, and attended with less difficulty; which the Catechisms, and Confession of this Church, and our other solemn engagements at ordination, are of themselves sufficient to ascertain?

The term *unauthorised* may have been selected

with some dexterity, and the Dissentients seem to regret that it was not adopted by the Presbytery. But if it was intended as an insinuation that our Church had heretofore never interposed her authority in opposition to Organs, and a preparation for asking and obtaining her authority in favour of them, the adopting of such an insidious term would, we apprehend, have been a mean and unbecoming sacrifice of truth, an unmanly dereliction of principle, and a flagrant violation of that admirable Ecclesiastical Constitution, and of those invaluable civil rights which were purchased by our Ancestors, at the expence of their talents, their treasure, and their blood. It would have enervated the Presbytery's sentence, and rendered it utterly insufficient for the purposes of *peace* and *order*, which have been accomplished and secured by it, as it now stands.

3d. The third reason of dissent contains a profession of the greatest respect and affection from the Dissentients towards their Brethren. We cheerfully acknowledge, and return the compliment.

As this is the last and principal reason of dissent, without which we are informed there would have been no dissent, nor even, perhaps, a division of the Presbytery on the subject, we lament that there is so little lucid order, or Logical precision in it. But we presume, the argument it contains may be comprehended in the two following propositions.

1st. That there is nothing in the Constitution or Laws of the Church or State, inconsistent with,

opposite, or contrary to the use of Organs, in religious worship.

2d. That Organs may now, or hereafter, be introduced, by the authority of the Church of Scotland.

Both these propositions we consider as quite unfounded and untenable, and are not a little surprised, that any Scotch Presbyterian should venture to assert them.

The Constitution of our Church may be easily deduced from her principles and usages. Her great and leading principles are contained in the Scriptures, as these are explained in our acknowledged Standards; and from these we derive evidence, little short of demonstration, subversive of these propositions.

We might have hesitated to produce some part of this evidence to the learned Dissentients, but as a very respectable congregation are implicated in this business, there may be no impropriety in giving them an opportunity of being reminded of some things which they were taught in their youth.

The second Commandment is surely a Law of this Church, for it is a Law of God: And the Church in her authoritative commentary, says, in the Shorter Catechism, “The second Commandment requireth the keeping *pure* and entire all such religious worship and ordinances as God hath appointed in his word.” Query, Is that religious worship kept pure, according to God’s appointment,

which is blended and mixed with human inventions at least 700 years later than the death of the last of the Apostles?—"The second Commandment *forbiddeth* the worshipping of God by images, *or any other way* not appointed in his word." Query, Was *this way* of Organs appointed in his word?—In the Larger Catechism, the second Commandment requireth as in the Shorter, and particularly sanctions *thanksgiving*; but it farther requireth, "*disapproving, detesting, opposing, all false worship,*" and according to each one's place and calling, "*removing it.*" Query, Is not all worship false, which is not instituted and appointed?—The sins *forbidden* in the second Commandment are "all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself." It likewise *forbids* corrupting the worship of God, *adding to it*, or taking from it, whether *invented* and taken up of ourselves, or received *by tradition* from others, though under the title of *antiquity, custom, devotion*, or *any other pretence* whatsoever," &c.

These passages contain the great and leading principles of our Ecclesiastical Constitution respecting the worship of God. And the Confession of Faith is equally explicit on this point. "The acceptable way of worshipping the true God is instituted by himself, and *so limited* by his own revealed will, that he may not be worshipped according to the *imaginations and devices of men.*"

That Organs were an abomination to our venerable Ancestors, who assisted in composing these Ecclesiastical Standards or sanctioned them with their most solemn approbation, is an historical fact, established by the most unexceptionable authorities. Thus, Baillie, vol. 1, let. 43, page 421, dated 18th February, 1644, and addressed to Scotland, says, “ We had so contrived it with my Lord Wharton, “ that the Lords that day did petition the Assembly “ that they might have one of the Divines to attend their House for a week, as it came about, to “ pray to God for them. Some days thereafter the “ Lower House petitioned for the same. Both “ their desires were gladly granted: for by this “ means the relicks of the Service-book, which till “ then was every day used in both Houses, are at “ last banished. Paul’s and Westminster are “ purged of their Images, *Organs*, and all which “ gave offence. My Lord Manchester made two “ fair bonfires of *such trinkets* at Cambridge.”— All the Commissioners at London, in their letter to the General Assembly, dated 20th May, 1644, thus express themselves, “ We cannot but admire the good “ hand of God in the great things done here already, particularly that the Covenant (the foundation “ of the whole work) is taken; Prelacy and the whole “ train thereof extirpated; the Service-book in many “ places forsaken; plain and powerful preaching set “ up; many colleges in Cambridge provided with “ such ministers as are most zealous of the best re-

“ formation, altars removed, the communion in some
 “ places given at the table with sitting; *the great*
 “ *Organs* at Paul’s and of Peter’s, Westminster,
 “ taken down; Images, and many other monuments
 “ of idolatry defaced and abolished; the Chapel
 “ Royal at Whitehall purged and reformed, and
 “ all by authority, in a quiet manner at *noon day*.”
 Nay, the General Assembly 1644, in their answer
 to the Right Rev. the Assembly of Divines in the
 kirk of England, not only adopt the sentiments of their
 Commissioners at London, but express them, if pos-
 sible, with greater energy, force, and triumph.
 “ We were greatly refreshed to hear by letters from
 “ our Commissioners there with you, and by a more
 “ particular relation from the Lord Waristown, now
 “ with us, of your praise-worthy proceedings, and
 “ of the great good things the Lord hath wrought
 “ among you, and for you: Shall it seem a small
 “ thing in our eyes that the Covenant (the founda-
 “ tion of the whole work) is taken: That anti-
 “ christian Prelacy with all the train thereof is ex-
 “ tirpate: That the door of a right entry unto faith-
 “ ful shepherds is opened: Many corruptions, as
 “ Altars, Images, and other monuments of idolatry
 “ and superstition removed, defaced, and abolished;
 “ the Service-book in many places forsaken, and
 “ plain and powerful preaching set up; *the great*
 “ *Organs at Paul’s and Peter’s taken down*; that
 “ the Royal Chapel is purged and reformed; sacra-

“ ments sincerely administrate, and according to the
 “ pattern on the mount.”

The great and leading principles of our Ecclesiastical Constitution have been subscribed and avowed by every Minister of the Presbytery, before God and men, in the most solemn manner, as articles of their faith. Whatever then, they may be to others, they must be a law to them. It is for the Dissentients to judge whether this third reason of dissent be compatible with this law, and consistent with *truth* and *justice*.

About the time of the Union with England there were some apprehensions of danger to the uniformity of our national worship. Our church had hitherto rested with confidence on her Catechisms and ratified Confession, but now thought that something more might be done. Accordingly, in 1707, the Assembly passed the Act against Innovations in the Worship of God. “ It discharges the practice of all Innovations in Divine Worship within this Church, and requires and obtests all the Ministers of this Church, especially those in whose bounds such Innovations are, or may happen to be, to represent to their people the evil thereof, and seriously to exhort them to beware of them, and to deal with such as practise them, in order to their recovery and reformation.” So much convinced were this Assembly, that the removing and suppressing of Innovations was vested in the executive power by the ratification of the Confes-

sion, and the various Acts of Security, that they authorize application to be made to Government for that purpose.

It did not occur to this Assembly that any thing more was necessary, nor, perhaps, that any thing more could be done. But in 1711, it was enacted, that every Minister before his ordination, do acknowledge the obligation of this Act against Innovation; promising in the most public and solemn manner, in the House of God, in presence of the Presbytery, and an assembled congregation, “ firmly
“ and constantly to adhere to, and to the utmost of his
“ power, assert, maintain, and defend, the purity of
“ Worship, as presently practised in this National
“ Church, and asserted in the fifteenth Act of As-
“ sembly 1707,” which is the Act above recited.

Thus the uniformity of our Worship was taken out of the hands of lawyers and metaphysicians, and brought home to the conscience, the honour, and the honesty of every individual Minister of our Church.

It is surely impossible that any of the Dissenters will again affirm, that no law of the Church has yet determined the question concerning Organs or Instrumental Music in our public worship, when it appears with so much evidence to be inconsistent, not only with our Ecclesiastical Laws, but with the great, leading, and fundamental principles of our Constitution.

This reasoning needs no confirmation, but it

may receive much illustration from the prevailing sentiments, opinions, and customs of our country.

No religious sentiment is more powerful and universal among the people of Scotland than an attachment to that simple, spiritual, and unornamented worship, which is described in our Standards—which was practised under the sword of persecution—reverenced by our fathers, adhered to from principles of patriotism, as well as religion, and retained as the fruit of victory, and the pledge of liberty. This attachment to simple worship, is so strong, and so universal, that all the Dissenters from this Church, numerous and respectable as they are, have never deviated from her forms of worship. In the West of Scotland particularly, this attachment, and the habits connected with it, are so predominant, and have so long continued, as to form a consuetudinary law, independent of all others, to which the Dissentients and the Presbytery are bound to conform.

But the people of Scotland do not defend the purity and uniformity of their national worship merely upon Ecclesiastical grounds—they claim these and the *tranquillity which attends them*, as their birth-right—as a portion of their political liberty, to which they have the highest *legal*, as well as *just* and equitable title—a title, which they are well assured, will be made effectual by the Executive power, vested in all the King's Courts and Judges. To prefer this

claim is the privilege of every Scotsman since the year 1688, or at least since the Union of the two kingdoms; and of course, if any *of their countrymen* should be found making an attack on this purity and uniformity of worship, the Presbytery of Glasgow will not applaud either their Wisdom or their Patriotism.

As the Dissentients do not seem very clearly to understand these things, it may not be improper to explain them.

Our Ancestors, immediately after the Revolution, were, undoubtedly, very solicitous to have their religion and their religious worship secured from change and innovation. This security they obtained by the Parliamentary ratification of the Confession of Faith; which was generally believed at that time to make the Confession a part of the Law of the Land, and consequently to invest the King's Judges with full authority to give it execution. Many are still of this opinion. But before the year 1700, some persons seem to have thought that the term *ratification*, and other terms employed in that Act, were not sufficient to convey the right of enforcing execution to the Civil Magistrate.

To remove every doubt on this important subject, it was resolved to proceed with the Confession of Faith, as they had done with respect to the Claim of Rights, which is not Law, but a quarry out of which many of our most valuable Laws have been taken.

In order to embody certain articles of the Con-

fession with the Laws of the Country, and thus secure the execution of them without any controversy, the Acts of Security were passed in the years 1700, 1702, and 1703. These Acts, however, relate chiefly to the Doctrine and Government of the Church. No particular mention is made of *the Worship*, till the year 1705, when an Act was passed, for a *treaty with England*, the last clause of which, is in these words, “Providing also, that the said Commissioners shall not treat of, or concerning any *alteration of the Worship*, Discipline, and Government of the Church of this Kingdom, as now by Law established.”

This is almost the first time that the Scotch Parliament distinguished the *Worship* from the Doctrine, Government, and Discipline of this Church. Now, that a Union with England was projected, these wise men foresaw increasing danger to the *Worship* of this Church, and were determined to provide against it.

With this view, the Act of Security 1707, was framed and enacted; indeed, this seems to have been the principal intention of this Act; for no new clause is introduced except what relates to the purity and uniformity of our *Worship*. Without this, any of the former Acts might have answered the purpose almost as well as this one. Since, however, the necessity of securing our *Worship* had been suggested, the Parliament of Scotland were resolved that this should be done, with precision, with authori-

ties, and with solemnities unknown in any other transactions between independent states.

It was enacted in Scotland, and declared to be a fundamental condition of the Union: It was ratified by the *English Parliament*, and engrossed verbatim in the Treaty of Union.

Henceforth, there can be no doubt that Scotch uniformity of Worship is secured as fully as it can be by human Laws: for the execution of this, as well as every other Law, is committed to the King, who, at his coronation, must swear and subscribe that he shall “ Inviolably maintain and preserve the
“ foresaid settlement of the true Protestant Religion,
“ with the Government, *Worship*, Discipline, Rights
“ and Privileges of this Church, as above established
“ by the Laws of this Kingdom, in prosecution of the
“ Claim of Rights.”—And from the King, the execution of this, still more than any other Law, must pass to the King’s Courts and Judges; to the Judge Ordinary of the place in the first instance, and in due course to the House of Lords.

This very important, solemn, and extraordinary Law, has enacted, that the *forms* and purity of our Worship, *shall be unalterable*—that they shall *be continued* to the People of this Land *to all succeeding generations*, as they were practised in 1707: and further, “ that this Act shall be held and observed
“ in all time coming, as a *fundamental* and *essential*
“ condition of any Treaty, or Union to be concluded
“ ed betwixt the two kingdoms, without any altera-

“*tion thereof, or derogation thereto, in any sort, for ever.*”

As to the strictness with which these Acts should be interpreted, we need not descend to altercation with the Dissentients. Enemies being judges, they cannot be interpreted more strictly than their fair construction and primary intention will justify.

This we advance on the authority of a cotemporary Historian, and celebrated Prelate of the Church of England, who records the passing of these Acts with manifest regret. Burnet, “Hist. of his Own Times,” vol. 2, page 212, speaks thus of the Act 1703, “By this, all the hopes of the Episcopal party were lost, and every thing relating to the Church did not only continue in the same state in which it was during the former reign, but the Presbyterians got a new Law in their favour, which gave them as firm a settlement, and as full a security, as *Law could give*; for an Act passed, not only confirming the Claim of Rights upon which the Crown had been offered to the late King; one of its articles being against Prelacy, and for a parity in the church, but it was declared high treason to *endeavour any alteration* of it. It had often been proposed to the late King to pass this into an Act; but he would never consent to it. He said he had taken the Crown on the terms in that Claim, and that therefore he would never make a breach in any part of it; but he would not bind his suc-

cessors, by making it a perpetual Law.”—And page 276, he says, of the Act 1707, as follows:—

“ An Act was prepared for securing the Presbyterian government, by which it was declared to be the only government of that Church, *unalterable in all succeeding times*, and the maintaining it was declared to be a fundamental and essential article and condition of the Union: and this Act was to be made a part of the Act for the Union; and in consequence of that, was to be ratified by another Act of Parliament in England. Thus, those who were the greatest enemies to Presbyterianism of any in the nation, raised the clamour of the danger that form of government would be in, if the Union went on, to such a height, that by their means, *this Act was carried as far as human Law could go for their security*; for by this, they had *not only all the security that their own Parliament could give them*; but they were to have *the faith and authority of the Parliament of England*; it being in the stipulation, made an essential condition of the Union: The carrying this matter so far, was done, in hopes that the Parliament of England would never be brought to pass it. This Act was passed, and it gave an entire satisfaction to *those who were disposed to receive any*; but nothing could satisfy men who made use of this only to inflame others.’—Hence, according to Burnet, the Act of Security is to the British Parliament, what the Barrier Act is to the Ge-

neral Assembly, a *safeguard*, an *absolute veto*, against the reviving of ANTIQUATED GENERAL QUESTIONS, or the agitating of new ones, with regard to the Doctrine, Worship, Discipline, and Government of our National Church. The bishop has recorded a century ago, the *justice* and *truth* of the declaration which the Presbytery have emitted on the 7th October last, but in which the Dissentients cannot, with a good conscience, acquiesce.

Were a spirit of this innovating and vacillating kind to invade our Church, we tremble for the consequences. Neither the Barrier Act, nor the Act of Security would be able to prevent her from beginning a retrograde course, till her glory was sunk, and utterly lost in the darkness of the 12th century. Then, as we learn from Mosheim, vol. 2, page 438, “ The rites and ceremonies used in Divine Worship
“ were greatly augmented among the Greeks, and
“ *the same superstitious passion for the introduc-*
“ *tion of new observances*, discovered itself in all
“ the Eastern Churches. The Grecian, Nestorian,
“ and Jacobite Pontifs, that were any way *remark-*
“ *able for their credit, or ambition*, were desirous
“ of transmitting their names to posterity, by the
“ *invention of some new rite*, or by some striking
“ *change*, introduced into the method of Worship
“ that had hitherto prevailed.—Thus, some at-
“ tempted, though in vain, to render their names
“ immortal, by introducing a new method of read-
“ ing or reciting the prayers of the Church; *others*

“ *changed the Church Music*, others again tortured their inventions to find out some new mark of veneration, that might be offered to the relics and images of the Saints, while several Ecclesiastics did not disdain to employ their time with the most serious assiduity, in embellishing the garments of the Clergy, and in forming the motions and postures they were to observe, and the looks they were to assume, in the celebration of Divine Worship.”

To avert so direful a calamity from our Church and our Country—to crush in the bud so scandalous a prostitution of sacred things *, the Magistrates and City Council, and the Presbytery of Glasgow, have, in this instance, done their duty with integrity and honour; and in whatever light the Dissentients may view the *deed*, we have pleasure in declaring, and that in perfect consistency with a good conscience, that it has the most unqualified approbation of our understanding and our heart.

We are happy to find it admitted by the Dissentients in the close of their Reasons, that there is certain *general* and *leading* principles upon which our Constitution is founded, which the Church has not power to alter. None of her Judicatories has power to suppress the Christian or Protestant religion—to change one article of the Confession of Faith—to

* This approbation of Mosheim's description, is expressed in strong language; nevertheless, it is just; and it is to Mosheim's description this language refers.

substitute Prelacy or Independency in the room of Presbytery;—in a word, to authorize *any* practice, or to enact *any* Law, that is inconsistent with, or contrary to, the Laws of the Land, especially the most sacred of all her Laws, namely, the Treaty of Union, and the Acts on which that Treaty is founded: Consequently, no Ecclesiastical Court in Scotland has power to alter the forms of our Worship, or to deprive succeeding generations of that purity and uniformity of Religious Worship, which has been the glory of our Land for more than a Century.

(Signed) WILLIAM PORTEOUS.

ROBERT BALFOUR.

JAMES LAPSLIE.

JAMES M'LEAN.

Glasgow, 1st December, 1807.

Minute of Presbytery, January 6th, 1808.

Dr. Ritchie, Dr. Taylor, jun. and Dr. Lockhart, severally gave in papers in consequence of the reservation in the Presbytery's last minutes in the question respecting the Organ, which papers being read, the Presbytery order the same to be recorded, *simpliciter*. The tenor follows:

Rev. Dr. WM. TAYLOR'S, Jun. Explanation.

IT is with reluctance that I make use of the liberty which the Rev. Presbytery has allowed me, of

giving in an explanation of my reasons why the Presbytery should not have adopted, without correction, the Answers that their Committee prepared to the Reasons of Dissent, in the cause of the Organ, read at their meeting in November. I was out of the Country when this business commenced; I was astonished, beyond measure, when I heard of it, by accident, 400 miles hence; and when a final sentence was given at a succeeding Presbytery, I had the honour of presiding in the Court. And thus, from the commencement to the close, had no opportunity of taking part, either on one side or the other, in this singular business. I am sensible, therefore, of a great aversion to stir it at this period. I feel strongly a delicacy which forbids me to seem to interfere; I bow to the sentence of the Presbytery, as in duty bound, which now can neither be altered or appealed from; and I bear a high respect towards the Members of the Committee, who prepared the Answers, which the Presbytery has, in full, adopted. But I am impelled by what I owe to myself, and the duty I owe to the Presbytery, to make this appearance, however reluctantly. For I cannot allow, that, by my silence, it should be understood, that I sanctioned a paper, in which it appears to me, that there are many things altogether improper, and which, in my opinion, the Presbytery, careful of their own fame and credit, should have rigorously examined, and in many particulars amended.

There is a licence taken in the general frame of

the paper alluded to, that is altogether indefensible. It professes to be Answers to Reasons of Dissent that were formerly given in, and the Committee who framed it, were appointed for the express purpose of answering these Reasons. But not confining themselves to the Reasons put into their hands by the Reverend Presbytery, they go into a wide field of historical detail, no way necessary; they set about recollecting and answering the arguments that were used, *viva voce*, in the Presbyterial discussion by different members, and that had no place in the writing they were to answer; and enlarge in this manner on the general argument. This was manifestly leaving the business that was entrusted to them by the Reverend Presbytery, and doing what was altogether illicit, and unusual in such cases.

In these Answers, I perceive also, with much regret, a mode of speaking often used, which might well have been spared, in a paper that the Reverend Presbytery was to adopt as theirs, in which there is heat and passion; and which, heard by the ignorant and prejudiced, is, in various instances, too liable to unhappy misconstruction. A heathen could say, that it became men who were to deliberate about difficult matters, to be free from passion. And surely, the language which the Presbytery adopts, should be calm, and grave, and moderate; and it would be unpardonable, either to give as an example to the present generation, or to hand down to posterity, what is, in any measure, of a contrary

character. In the historical detail of the origin and progress of this business, language of this heated and exaggerated kind is sufficiently obvious.—The manner in which the Congregation of St. Andrew's is mentioned in this paper, is surely in too lofty a style—"Some persons, describing themselves as "the Congregation of St. Andrew's church."—This is the expression. We should speak of those, who, in the constitution of our Court were absent, with respect; and knowing the existing circumstances, language should have been avoided, that had any tendency to convey the idea that there were pretensions on the part of those spoken of, that were not well founded.

Allusion is made in the paper adopted by the Presbytery, to the word "unauthorized," as applied to the Organ, in the Reasons of Dissent. In a case, hypothetically stated in the Answers to these Reasons, this is said to be an "insidious" term. It is not in this way that the Reverend Presbytery has been in use to speak of the discussions of its Members. Every man is understood to act *bona fide*, conscientiously, and with fairness: And I have no doubt, that this will amply apply to the reasonings that have passed on both sides, in this very singular question. I forbear adverting to any expressions which I might think alluded improperly to a respectable Member, chiefly concerned in this business, as he is sufficiently able to defend himself.

There is a passage in the Answers which the Reverend Presbytery should surely have hesitated in adopting as theirs.—“ Had the primitive Church considered Organs as a part of instituted Worship, they would, no doubt, have used them, or recommended them, or regretted the want of them. After the establishment of Christianity, and its consequent prosperity, no reason can be given, why they were not used, if they were sanctioned by the prophet David, and the apostle John. But no less than eight hundred years had elapsed, after the commencement of the Christian æra, before Organs were resorted to.” It is said, “ Had the primitive Church considered Organs as a part of instituted Worship, they would no doubt have used them.” But how was it possible to use, what was not then invented ! The primitive Church taking in the three first, or four first centuries, and the Organ was not invented till the eighth century. How then could the Church use them, or recommend them in the primitive times, or in the prosperous times of Constantine, when the idea of an Organ was not then formed ! How could they regret the want of them, since, “ *Ignoti nulla cupide!*” It is obvious, that this portion of the reasoning in the Answers is built upon a gross *anachronism* *.—

* This charge of ANACHRONISM is unsupported either by argument, or authority. Organs are generally allowed to be the discovery of remote antiquity. The quotations given afterwards from Justin Martyr, Basil, and Chrysostom, shew, that

The Committee who prepared the Answers have searched, with considerable labour, into the records of Church and State, but it is very obvious, from what has been produced, that they have not gone deep enough. They have shown, with much conviction, the Presbyterian Church must differ from Episcopacy;—that it is averse to the Hierarchy of Bishops—to liturgy, and read prayers, and that it has a discipline of its own.—But, in the present question, it was absolutely necessary to shew, that our Church went still farther than all this, and that it limited and defined the particulars of Worship; because Organs do not belong exclusively to the Episcopal church, but are used in the Church of Geneva, from whence, as a Church, we are sprung, and in Holland, who resemble us in our Constitution and Worship. The Committee, in my opinion, should have, if I may use the expression, stood up closer to the argument.—The Presbytery, by their sentence, built high; and it was the business of the

Musical Instruments had this name at the time these Fathers flourished.—Indeed, the *mere existence* of Musical Instruments, in the first seven centuries, whether *called* Organs or not, is all that the Presbytery's argument is concerned with.—And the argument is still unanswered, and we believe, unanswerable, viz. If seven or eight centuries elapsed, before Organs or Instruments of Music were introduced into Christian worship, and if the want of them was, during all that period, never regretted by the Church, it is a decisive proof, that the primitive Christians *regarded* them as *unlawful*, and *inconsistent* with the *purity* of Evangelical praise.

Committee to dig deep. I should beg the Presbytery's excuse, for taking up their time so long, on a matter that is now decided on.—The rigidly simple Spartans nailed Tarpander's harp to a post, because, by a daring innovation, he had added one string to it beyond what was common. The Organ, by a sentence of Presbytery not appealed from, is in the same secure position, and therefore there was no need to say any thing of it. All that I intended, was to shew, that the Reverend Presbytery should have carefully examined the Answers to the Reasons of Dissent, and made some corrections, before they adopted them as their own.

(Signed) WILLIAM TAYLOR, junior.
Glasgow, January 5th, 1808.

DR. LOCKHART'S Explanation.

HAVING received permission from the Rev. Presbytery to offer certain explanations on their Answers to Reasons of Dissent from the sentence of Presbytery, with regard to the use of the Organ in the Public Worship of God, I beg leave to offer the following, and request that they may be put on record.

1st. I must be explicitly understood as adhering to the Presbytery's sentence, and as approving of the Answer of the Dissentients, in so far, as these Answers are founded on the prevailing sentiments of our forefathers, on the Act of the Church against Innovations in the Worship of God, and on the Act of Security.

2d. It does not appear to me that the Dissentents, in their third Reason of Dissent, have charged the Presbytery with any violation of truth and justice. I consider them as expressly denying that they had any such intention, and as merely asserting, that they could not, with their view of the subject, adopt the sentence of the Presbytery, without a criminal inattention, on their part, to the claims of truth and justice. I must, therefore, hold them in respect, for acting under the influence of their own conviction, and give them full credit for the liberality of sentiment which they have expressed, by declaring that they have the greatest respect and affection for the Brethren from whose judgment they dissent. It would, therefore, in my opinion, have been extremely desirable, that the Presbytery, in their Answer, had declined employing the severe language to which they have resorted; and which, I apprehend, they would not have employed, had they fully weighed the explanation given by the Dissentients.

3d. I must further express my opinion, that the Answers on the part of the Presbytery, ought to have been conducted without any allusion to the observations of individual Members of Court, supposed to have been stated, *viva voce*, at the time of discussion, but not stated nor even alluded to, in the Reasons given by the Dissentients. I likewise regret, that in the argument, as conducted by the Presbytery, they should have given any detailed

statement, in relation to the particular case, which led to the discussion.

4th. Even on the supposition that I had approved of that part of the Answers, which seems to embrace matter foreign to the sentence of the Presbytery, and to the Reasons given in by the Dissenters, I should have been disposed to deprecate the introduction of that passage, in which the illustration of the Presbytery's argument is taken from the case of the Corinthians, in their profanation of the Lord's Supper.

Lastly, While I admire the simplicity of the forms of Worship observed in our National Church, as peculiarly congenial to the spirit of Christianity, I am unwilling to acquiesce in any such application of the second Commandment, as would charge with false Worship, or with a violation of that part of the Divine Law, our Christian brethren of other Churches, whose practice, in the instance to which the sentence of the Presbytery refers, is different from our own.

(Signed) JOHN LOCKHART.

The Reader will, no doubt, do justice to the liberality and indulgence of the Rev. Presbytery, in allowing the preceding Explanations by the Rev. Dr. Taylor, junior, and Dr. Lockhart, to be recorded, as none of these Gentlemen had judicially dissented or complained against the decision in question. And it is hoped, he will see the same

spirit of liberality and indulgence, in thus publishing these Explanations. Candour requires, that the Public should be put in possession of every paper in this Cause, whether favourable or unfavourable to the mode of procedure adopted by the Presbytery. Perhaps an opportunity may be taken, in the sequel, of making a few remarks on these Explanations.

Statement of the grounds on which the MINISTER of ST. ANDREW'S CHURCH thinks himself vindicated in permitting, and of the facts connected with his employing an Organ in Public Worship on the Lord's Day.

A wish had for years, for more than thirty years, been cherished by the Congregation of St. Andrew's Church, to have an Organ erected, and employed in Public Worship. After the proposal for such an erection had been repeatedly made to me, by respectable members of the heads of families belonging to that Congregation, I at last gave my assent, with the full approbation of my own mind. The principles upon which this my assent has been, and still is founded, I have now the honour to lay before the Presbytery. In doing this, I take no charge of the Reasons of Dissent from the sentence passed by the Presbytery against the use of Organs. These Reasons though not fully to my mind, are yet, in my opinion, valid, as to the main-point, which they are meant to establish. Neither do I enter the

lists with the Answers to these Reasons, with many of the positions in which I perfectly agree, while yet, in many respects, my opinions are different from those of the Respondents. But it becomes me, in vindication of my Congregation and myself, to open up the grounds upon which we think we had the right to employ an Organ in Public Worship.

There is one, and but one fixed and infallible standard for all that regards Public Worship. Whatever is not agreeable to, and founded upon the word of God, ought to have no place in the Worship of Christians. Now, in looking into our Scriptures, we find, that before the giving of the Law, Instrumental Music was employed by the twelve tribes of Israel, to whom, through the Fathers, the promises had been given. When we look into the history of nations that were strangers to Divine Revelation, there too, we find universally, the use of Instruments in giving praise to their Gods. Such use, then, appears to be something that belongs not to sects or parties, but to human nature. It is dictated by the best of those feelings which the God of Nature hath implanted in every bosom, prompting men to employ with reverence, according to the means which they possess, all their powers in expressing gratitude to their Creator. It appears to be such, from its existence prior to all positive religious Establishments, and from the universal practice of mankind.

When we advance in our inquiry, and look into

the covenant of peculiarity introduced by the ministry of Moses, no mention is made of Instrumental Music among the ritual observances of the Law. In a system of merely temporary Institution, it was not deemed necessary, by positive enactment, either to forbid, or to enjoin the use of Instrumental Music in Public Worship. But it was left to the will, and situation and circumstances of the Worshipers. Yet, while the ritual law, in all its branches, forms a majestic whole, guarded by most solemn sanctions, Instrumental Music was not found to interfere with its rites, to break its unity, or to be inconsistent with the perfect pattern furnished on the mount. What was the practice of the Church of Israel in this respect, from Moses to David, has not been recorded. David, of whom was to come, and of whom, according to the flesh, is come, Jesus the Mediator of the New Covenant, was raised from keeping his father's flock, to fill an eminent station, and to act an important part, in the great scheme of Providence. He was richly endowed with gifts and graces for maintaining and promoting, in the conspicuous station to which he was exalted, the pure Worship of the true God. Many are the prophecies that he uttered, as he was moved by the Holy Ghost; many are the sublime strains of praise which he poured forth by the Spirit, and in some of the most sublime of these strains, when rapt up in the majesty of the King he adored, he invites, exhorts, enjoins, not merely

the congregation then assembled, not merely the twelve tribes of Jacob, but all nations, all the earth, to praise the Lord as he did, with Psaltery, and with Harp, and with Organ, and with the voice of a Psalm. Was his language, and his conduct an infringement of the Law of Moses, so awfully hedged in on every side by curses and by blessings? Was not he zealous for the Law? Was he compelled by any superior authority, to adopt a practice which he felt to be inconsistent with the purity of instituted Worship? Was he not seated on the throne? Was he not the anointed of the Lord? Was he not animated by that pure Spirit, who alone kindles in the pious heart the flame of living praise? These Psalms of David have ever been held in such high estimation, not only by Jews, but by Christians, that they have been adopted by all sects and parties; they have, by sovereign authority, been appointed to be sung by all National Churches. They have been, and are appointed by the Church of Scotland, to be sung in Congregations and in Families. And can it be a sin to sing them as was done by the original Composer, with the accompaniment of an Organ? If these strains ever flowed warm and pure from a human heart, we cannot deny that they must have done so, from the heart that first conceived them, warmed by the sound of his Harp and his Organ, under the immediate inspiration of the Holy Ghost. Shall any Church, shall a Protestant

Church, condemn the singing of the Psalms of David, as they were sung by the man according to God's own heart.

But it may be said, that the Church was then in an infant state, and that now become men, we should put away childish things. Let us then consider what we have to learn from the conduct of our Lord and his Apostles. Now we nowhere find the great Head of the Church, the Lord Jesus Christ, repealing the injunctions pronounced by the Psalmist David.—Jesus was continually going about, was often in the temple and in the synagogues, often was present at Public Worship, and the reading of the Law. He often administered reproof to the Jews for their attention to minute rites, and the tradition of the Fathers, while they neglected “the weightier matters of judgment, mercy, and faith.” He was zealous for the honour of the temple, his Father's house; he cast out the money-changers, and overturned their benches; but he never once opened his lips against their Music and their Organs. Would Jesus have been silent on this subject, had Instrumental Music been a gross profanation of sacred things? Can we suspect him of winking, through weakness, at what he knew to be a corruption of Worship? The Apostle Paul, in his journeyings, frequented ever the synagogues. There he met and disputed with the Jews. Ardent was his zeal against the beggarly elements of rites and ceremonies. Many are the important practical rules of

life that he has laid down; many are the exhortations to praise that he has given; and is it not strange, that, amidst all his warnings, he never warns his Gentile converts against Harps, and Psalteries, and Organs? At Jerusalem, at Corinth, at Ephesus, at Athens, and at Rome, he must have often seen and heard Instrumental Music in Worship, and yet not a single reproof of it has every dropt from his pen. If ever a human being breathed the pure spirit of his Master, it was John the beloved disciple. In his gospel, written towards the evening of his days, and in his epistles, we read not one sentence in condemnation of Organs. When we advance to the Book of Revelation that deeply mysterious book, which shuts up the vision and the prophecy, we find that John, now fifty years after the ascension of his Lord, while he himself was an exile in the isle of Patmos, when the forms of Christian worship must now have been at least as familiar to his mind, as ever had been the worship of the temple:—when we read this book, we find not one, but frequent allusions so made to Instrumental Music in Worship, as lead us to infer on his part, high approbation of it. Nay, in one passage, he expressly declares, that he heard “Harp-
 “ers harping with their Harps in heaven.” Words cannot be simpler, nor convey more plainly, an unequivocal meaning: and that meaning clearly is, that Instrumental Music is, at least not inconsistent with the purity of Evangelical praise. And whatever value or meaning men may now attach to the

imagery of that prophetic book, it certainly stood high in the estimation of the Westminster Divines. I adduce but one example. In support of that paragraph of the 23d chap. of our Confession of Faith, which asserts the right of Christian Sovereigns to wage war, they give the following passage from the Book of Revelation, as one of their authorities, chap. xvii. 14 and 16 verses, “These shall make war
 “ with the Lamb, and the Lamb shall overcome
 “ them, for he is Lord of Lords, and King of Kings,
 “ and they that are with him are called, and chosen,
 “ and faithful. And the ten horns which thou
 “ sawest upon the beast, these shall hate the whore,
 “ and shall make her desolate and naked; and shall
 “ eat her flesh, and burn her with fire.” Now, if the bold imagery of this passage be, and what Minister or Presbytery of our Church can deny it to be, a solid foundation on which to build so important a doctrine, as that of the right of Kings to make war, then, surely, the simple language of the passage to which I refer, clearly establishes this truth, that Instrumental Music accords perfectly with the purest praise that we can conceive. For it is an eternal truth, that the Holy Spirit of God never did, and never could, suggest to the mind of David, or of John, or of any created being, an image or a sound that has the most distant tendency to promote impure thoughts, and to corrupt religious Worship. Here, then, is one fundamental point established: the use of Instrumental Music in public Worship is

not in itself sinful, is not forbidden by the word of God, but, on the contrary, is expressly encouraged, perhaps enjoined, in the Old Testament, and is clearly authorized by the New.

Supported by this high authority, let us next trace what we have to learn on this subject from the history of the Church. Was Instrumental Music employed in their worship by the Christians of the first age? There is every reason to believe that it was not. No mention is made of it by the earliest historians *, and perhaps no mention would have been made, although it had been in general use; because such Music in Worship was neither striking nor strange, either to Gentiles or to Jews. That Harps and Organs could not then be employed †, must be

* Be it so, that the "earliest historians do not mention Instrumental Music as employed by Christians of the first age;" it cannot thence be inferred that they were friendly to the employment of Musical Instruments in the Worship of God. For, it will appear from the authorities produced by the Presbytery, that when the primitive Christians had occasion to mention Instrumental Music, they uniformly expressed marked disapprobation of it, and declared it inadmissible into Christian worship.

† Vague and general description of this kind has no meaning, and tends to mislead. A closer and more particular view will dispel the illusion. The infant Christian Church could boast of converts from among the Levites, who had been Singers, or Musical Performers in the Temple. Barnabas, we know, from Acts iv. 36. was a Levite, an opulent man, of a cultivated and liberal mind. His generous spirit is celebrated by St. Luke in the Acts of the Apostles. "He sold his land, and laid the money at the Apostles' feet." When Paul returned to Jerusalem, and "as-

evident from the severe and unremitting persecution to which the Church was subjected. How could men think of employing Harps and Organs, while they were fleeing from city to city, and hiding themselves in holes, and dens, and caves of the earth? Even when, by the conversion of Constantine, a Christian Emperor was seated on the throne of the Roman world, the peace of the Church was far from being secured. Wars and revolutions, and inundations of barbarous nations, succeeded each other with a ferocity and rapidity, and to an extent, of which we, even in these eventful times, can form only a very inadequate conception. Mingled with these wars, and promoted by them, controversy arose after controversy, and sect after sect in multitudes,

“sawed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple,” Barnabas “took him, and brought him to the Apostles.”—He was the first Christian at Jerusalem to befriend and patronize St. Paul; and, for a considerable time, he was the intimate companion, and zealous fellow-labourer of that Apostle. This Barnabas was doubtless skilled in the Music of the Temple, and both familiarized and attached to it, prior to his conversion. But he abandons his professional habits, his favourite employment as a Levite, the moment he becomes a Christian. Never does he practise, or extol the services of his tribe or family, nor recommend these to be adopted by Christians in their public worship. To say, that Barnabas, who shared in the toils, and dangers, and persecutions of St. Paul in Cyprus his native country, in Pamphylia, in Pisidia, in Iconium, was frightened from using a psaltery, or harp, lest the sound should betray him to his adversaries, is perfectly incredible, and utterly irreconcilable to common sense.

and directed the attention of mankind to matters of far more importance than Sacred Music. Modes of Worship were forgotten, amidst the keen contention for modes of Faith. Yet, even in defiance of the stern barbarism and fierce superstition of those ages, some attention was paid to Psalmody; for we find that controversies on this subject, arose between Church and Church, and among the members of the same Church. But, as might be expected, little progress was made by a people whose throats were more accustomed to the hideous cry of war, than to the soft notes of praise. About the middle of the eighth century, an æra of flattering promise seemed to begin. Something like order was introduced among the Western nations, and some faint gleams of light began to dawn, struck out by the vigorous administration of Charles Martel, of Pepin, of Charlemagne. While Pepin in the year 757, was holding a council of his clergy at Compiègne, for the reformation of manners, there arrived an Organ, sent him in compliment to his high reputation, by that Constantine Emperor of the East, who is so famous as the Iconoclast, the fierce enemy of Images in Churches, of Convents, Monks, and Nuns. This Organ, the first, it is said, that had been seen in Europe, the French king presented to the Church of St. Corneille at Compiègne. Struck with the majesty of the Instrument, and the solemnity of its sound, the heroic soul of Pepin thought he could not better employ it, than by devoting it to the service of his God. Charlemagne, son and successor to

Pepin, continued the use of Organs, as we learn from a poet of the ninth century, who, describing the effects of that Instrument in that age, says, that a woman was so transported with the Music, that she fainted and expired under the sweetness of the sound. His words are,

Dulce melos tantum vanas illudere mentes
 Cæperat, ut una, suis decedens sensibus, ipsam
 Fæmina perdiderit, vocum dulcedine vitam*.

This Instrument seems still to have been employed, and to have spread at least in fame, if not in numbers, during the reign of Louis the son of Charlemagne. For there exists a letter from the then Pope, John VIII. in which, towards the end of the ninth century, is this request to a German Bishop, “Precamur autem, ut optimum organum, cum artifice qui hoc moderari et facere ad omnem modulationis efficaciam possit, ad instructionem musicæ disciplinæ aut deferas, aut mittas.” Such was the state of the arts even in Italy, during the ninth century, that not a man could be found who could make, or tune, or play upon an Organ. And the Pope requests, as a singular favour, that a man who *could* do so, might be sent to him from Germany, for teaching the Italians Music. From the death of Louis, and even during his reign, the

* Is this the kind of rapture that any Christian man or woman would wish to die in? Can it be a recommendation of Organs, that they produced so tragical an effect in the ninth century?

prospect of dawning reformation in government, in science, and in religion, was darkened by a cloud that thickened ever deeper over Europe for more than two hundred years, during which we learn nothing of Instrumental Music in Churches. At last, Europe was roused by the Papal summons to the Crusades. Thousands travelled for conquest to the Holy Land. This fanatical frenzy continued to drain Europe of its inhabitants for a couple of centuries. Though most of the crusaders fell in Asia, yet some were continually returning, and by their observations, on what they had seen, contributed not a little to awaken the human mind from the lethargy into which it had been sunk. Then began the age of scholastic philosophy, and of scholastic theology, which exercising the human understanding on points of the nicest and most perplexing subtilty, paved the way for that bright day of sound literature, and pure religion, which now shines over Europe. At this æra, so auspicious to the human race, it is worthy of remark, that we again find Organs beginning to appear, and walking side by side with the other improvements of the age. So far then, were Organs from being the invention of the darkest ages, that it was ever during periods of dawning light * that

* Does the author imagine, that the dark ages had not commenced when Pepin and Charlemagne flourished? The best historians, Civil and Ecclesiastical, are of a different opinion. By them, the dark ages are considered as comprising the seventh, and continuing till the twelfth century. There might be various shades in the darkness of these centuries, but the state of litera-

they began to be employed, not by the authority of a Papal decree, but by the dictate of pious feeling, prompting the enlightened mind to consecrate the labours of genius to the devout exercise of praise. The dark ages had neither the head to invent, nor the hand to make, though they might have had the heart to enjoy them. During the fourteenth and fifteenth centuries, great were the exertions of the human soul, struggling for knowledge, for liberty, for employment suited to its powers. The pressure of superstition and of Papal oppression counteracted their own ends, and through the unseen workings of a gracious Providence, were overruled to bring on the Reformation. Organs did not shrink from the scrutinizing zeal of that keenly-searching age; for Luther and Calvin, and the other enlightened Reformers*, discovered in them nothing of the i-

ture, philosophy and theology, during the whole of that dismal period, establishes the melancholy truth that superstition reigned triumphant over the minds of men. It is of no importance to the argument, whether this degrading superstition was in the hands of the Greek or Roman Church; whether it was aided by the skill of a German or Italian Artist, whether it was managed by the influence of a Monk, of an Emperor, or a Pope. No man of any observation, or research, will deny, that pious feeling may sometimes animate the heart of the ignorant and superstitious. Indeed, unenlightened pious feeling, hath, too often, both engendered, and fostered superstition.

* Whether this be a fair and accurate account of the opinions of the Reformers, will appear from the quotations produced by the Presbytery, from the works of the Reformers, and in their own words.

dolatry of a corrupted church, which they so nobly laboured to overturn. And, indeed, upon the slightest attention by the most superficial inquirer, it must be discovered, that Instrumental Music forms no essential part of Popery; that it is founded upon principles widely different, indeed, from the ceremonies of the Church of Rome, because it is consonant at once to sound reason, and the word of God. Accordingly, it was retained, and it is still employed, by all the Reformed Churches on the Continent of Europe. A stronger argument in its favour cannot be produced, except that which I have already mentioned, the sacred authority of Scripture.—Why then has it not been employed by the Church of Scotland? The reasons are strong, as they were pressing; and in tracing them, we shall discover the origin of that prejudice which still remains against Organs. Whatever our Psalmody might have been under the Popish power, we know, that in the re-forming Church of Scotland, it must have been almost annihilated. Religious truth had to work its way amidst poverty and oppression, in opposition to the power of an arbitrary government, and to the persecuting spirit of the Church of Rome. There were neither houses for the celebration of religious ordinances, nor Ministers to preside in the celebration of them, nor funds for the support of Ministers. No wonder, that in these circumstances every thing was laid aside, but the pure preaching of the Gospel, and the performance of Worship in the best

manner, which the necessity of the times would allow. From this state of degradation, it was long before our Church was able to emerge. The doctrines of the Reformation, it is true, were generally embraced, and a system of ecclesiastical policy, settled agreeable to the general wishes of the country. But the wealth of the Church had been seized by the landed proprietors, and long and arduous was the contest, before even liberty of conscience, and Presbyterian government could be fixed upon a permanent foundation. The causes of this contest are easily ascertained, and its effects are deeply felt, even in our own day. The troubles unavoidable from the factious spirit of a feudal nobility, under a female Popish reign, the bigotted partiality of a pedantic King for prelatic splendour, which he deemed favourable to absolute monarchy; the mistaken piety of a virtuous Sovereign, contending, by unhallowed means, for what he thought agreeable to the word of God; the hypocritical ambition of a bold usurper, wading through the dark fanaticism of his cotemporaries, to the possession of a kingdom which he affected to decline; the unprincipled treason of a lawful prince, restored to the throne of his ancestors, straining by force and fraud, to impose upon our country a yoke which its brave inhabitants were determined never to bear; the weak infatuation of a Popish Sovereign, urging him on not merely to the destruction of Presbytery, but of the Reformation; this unbroken series of persecution, maintained with

such unrelenting obstinacy, through such a number of years, impressed, engraved, wrought into the very soul of our Presbyterians a fear, a dread, an abhorrence, not only of Popery and Prelacy, but of every thing that had been connected with Popish and Episcopal Worship.—Under these circumstances, our forefathers thought, and felt, and contended honourably, nobly, as became Patriots and Christians. What Scottish heart does not sympathize with them, asserting, at the expence of fortune and of life, those high privileges which we now enjoy! What mind but must approve of a conduct dictated by manly feeling, by religious principle, by the love of all that they held sacred on earth and in heaven! Under the irritation to which they were subjected, they acted wisely, when, in obedience to that strong impulse of what they owed to moral, political, religious existence, they wrecked, as they did, their vengeance on Altars, Crosses, Organs, on every the most distant seeming appendage, of a form of Worship which they were determined not to embrace. And if an infatuated government should attempt, in any future age, a similar mode of infringing the sacred rights of man, it is to be hoped, that the spirit of our ancestors would revive in their descendants, and animate them to contend, as their fathers did, even to the death, for liberty of conscience, and for pure religion.

It is then evident, that from the Reformation down through the sixteenth and seventeenth centuries, it

was not possible for our Church to pay much, if any attention to Sacred Music*. A new æra commenced at the Revolution, from which period downwards, our Presbyterian Establishment has, under a limited Monarchy, enjoyed all the peace and protection which government can bestow. During a century of uninterrupted prosperity, it is to be expected that legal independence, and perfect security against the encroachments of Popery or Prelacy, may have disposed Churchmen and Laymen among us, to consider calmly what is, and what is not essential to those forms of Ecclesiastical Government, and to rise superior to the weakness of rejecting improvements in things indifferent, merely because they are employed by Churches whose modes of Worship we reject. This, in a very considerable degree, has taken place. National and religious antipathies are yielding to the lenient hand of time. A liberality of spirit pervades our enlightened Church. Improvements even in our Psalmody are begun, which prognosticate favourably for farther advancement. The tide of human affairs is strong. The hand of God, guiding the progress of mind, cannot be resisted. The steps will be made, which yet remain, for vindicating our Church

* The printed Acts of the Scotch Parliament, and irrefragable historical record, furnish the most direct and positive evidence, that this averment has been made precipitately, and without sufficient information: a blunder, which is less pardonable, when we consider the tone and manner in which the Author sometimes speaks of others.

and our Country from the reproach of neglecting one of the best means, that has ever been devised, for the improvement of Sacred Music. And shall Organs, it will be asked, shall Organs be introduced into any of our Churches in Scotland? And why not? Have not we, the disciples of Calvin*, as good a right to Instrumental Music in our Worship, and all its advantages, as his disciples in Geneva, in Switzerland, and in Germany? But has not our Church been always hostile to Organs? Of such hostility no evidence exists, or can exist, in a case similar to the introduction of the Organ into St. Andrew's Church. For this is a singular case; the first attempt of the kind, that was ever made according to the pure principles of Presbytery. The people of that Congregation, respectable both from character and from number, and steady, as any of their countrymen, in their attachment to the religion transmitted to them by their fathers: The people made the proposal, not dictated to them by a domineering priest, not imposed upon them by a tyrannical government, but as their own unbiassed wish, cherished among them for years, before they ever knew the man who is their present Minister. The Organ was

* Though we are not the disciples of Calvin, and will not call *any man* Master; yet our respect for his opinion is increased, by considering the grounds of it: and *Calvin's opinion is decidedly against* Instrumental Music being used in the Public Worship of God, as is shewn afterwards, from the express authority of that great Reformer.

introduced upon principles as free from any connection with Episcopacy and Popery, as the principles of our Directory for Worship are, from connection with the Church of England and of Rome. Against such an introduction, our Church could not possibly enact Laws, or discover a hostile spirit, because it had never hitherto taken place. Laws are a remedy provided against past, or present evils. The sagacity of Legislators cannot pierce into futurity, and provide against what may arise in the course of ages. But, did not an Assembly of our Church, in the year 1644, re-echo to the Scotch Divines at Westminster their expressions of triumph over the destruction of the great Organ at St. Paul's? Yes; but these were times of fierce and furious war against the Church of England. An invading army who have no antipathy to hedges, and villages, and corn fields, yet while they are advancing to battle, may level cruelly with the ground every obstacle that impedes their progress to victory. The enemies which our Divines of that age had chiefly at heart to subdue, was not the helpless, harmless Organ, but the Hierarchy and Service-book of our Sister Kingdom. And from their success in destroying what they regarded as the *outworks*, they might with joy anticipate their reducing to subjection the last resort of the adversary. Antipathy to Organs in this country, has ever been associated with antipathy to Episcopacy. Organs and Prelates, have, by a surprising want of discrimination, been involved in

one common condemnation. But what have Organs to do with Bishops? Nothing more than with John Calvin, John Knox, or Mr. Andrew Melville, they are never once mentioned in the Book of Common Prayer. The canons of the Church of England never touch them†. Instrumental Music in Worship is not the property of any one particular Church or Kingdom. It is the hereditary right of every Church and Country under *Heaven*. But has not our Church an act of Security incorporated with the Act of the Union of the two kingdoms; and Acts of the General Assembly against Innovation, which completely guard us against the introduction of Organs? The Acts of Security, of Union, and against Innovation, had more important objects in view, with which Organs have no concern. By the Revolution, the Act of Security, and the Act of Union, these have been secured to us, to our Church, and to our Country, all *that* for which our fathers fought, and for which so many shed their blood. The purity, and uniformity of the Doctrine, and Discipline, and Government, and Worship of the Church of Scotland, are to be preserved to the people of Scotland, without alteration, to all succeeding generations. This is the firm foundation on which we stand, and shall stand, as long as human laws, and human power, and British liberty can support us. From this foundation it is

† The reasons of this will be afterwards assigned.

my hope, and it shall be, through God, my endeavour, that no power of earth or hell, shall be able to move us. Here we are guarded by high and strong bulwarks against every Hierarchy, whether of Popery or Episcopacy. On this ground, no Liturgy, or Service-Book can, or dare invade us. We are an Established Church, fenced round by all that can render us independent and free. Our purity and uniformity in Doctrine, we declare by our subscription of our Confession of Faith. Our attachment to the Discipline and Government of the Church, we attest by our subscription of one Formula. Our purity and uniformity of Worship we prove by our adherence to the rules laid down in our Directory. To each, and to all of these, I trust, I have uniformly adhered, as faithfully as my neighbours. I am not conscious of a wish having ever arisen within me, to depart from any of them. And in the use of an Organ in our Church, during public praise, I cannot, for my life, after long and serious attention to the subject, discover even an approach to any violation, either of the purity or uniformity of our Worship. For who will, or can allege, that an Organ is an innovation upon the great Object of Worship? We all, I trust worship the one God, through the one Mediator: or upon the subject of praise, for we all sing the same Psalms, and Paraphrases, in the same language, all giving thanks for the same mercies; or upon the posture of the worshippers, for we all sit, as becomes

true Presbyterians; or upon the tunes sung, for we sing only such as are in general use; or upon the office of the Precentor, for he still holds his rank, and employs the commanding tones of the Organ for guiding the voices of the people. What then is it? It is a help, a support given to the Precentor's voice, for enabling him more steadily, and with more dignity, to guide the voice of the Congregation; and thus to preserve, not only uniformity, but that unity of voice, which is so becoming in the public service, which so pleasingly heightens devout feelings, and prevents that discord, which so easily distracts the attention of the worshippers. And shall the addition of a certain quantity of modulated sound to the Precentor's voice, in perfect union with his, and therefore incapable of disturbing the current of devotion, shall this be magnified into the monstrous crime—the presumption of worshipping God by Images—of violating the Articles of the Union—of demolishing the barriers for the security of our religion—of committing *a deed* of perjury*

* We are not a little astonished at this very unguarded language of the Rev. Author. The word *perjury*, as applied to *him*, never escaped the lips of a single Member of Presbytery, during the whole of that long and spirited debate which took place on the 7th October last: Even the Dissentients, though differing from their Brethren in opinion, spoke in terms of the highest approbation, of the handsome and delicate manner in which the debate had been conducted. Indeed, the readiness with which the Presbytery received Dr. Ritchie's declaration, that he would not again use an Organ, without the authority of the

to ordination vows? Such insinuations against the people and the Minister of St. Andrew's Church, I can express by no other terms, than that they are a total perversion of the meaning of words, utterly confounding the nature of things. But as all

Church, as narrated in their Minutes, must convince every one, that they would never have granted such indulgence to a man whom they had called *perjured*. They expressed, then, in the course of the debate, what they have recorded in their Answers to the Dissentients, "The great and leading principles of our Ecclesiastical Constitution, have been subscribed and avowed by every Minister of the Presbytery, before God and man, in the most solemn manner, as Articles of their Faith. Whatever they may be to *others*, they must be a Law to *them*." They quoted the questions put to Ministers at their ordination; 1st, Will you practise and maintain the purity of Worship, as *presently practised* in this National Church, and asserted in the Act against Innovations? 2dly, Do you promise to submit yourself *quietly and meekly* to the admonition of the Brethren of this Presbytery; that you will follow no divisive courses from the *established Worship* and Doctrine of this Church? And they quoted also the FORMULA, which every Minister subscribes, in which he owns "the *purity of the Worship* presently authorized and practised in this Church, and that he will constantly *adhere* to the same, and that he will neither *directly nor indirectly*, endeavour the prejudice and subversion thereof." All this was urged in a general question, relative to Instrumental Music. Dr. Ritchie was not a party in that question, and not more *particularized* than any other Minister of the Church of Scotland. Why then, does Dr. Ritchie insinuate, that any of the Brethren called him *perjured*? Why do his anonymous advocates presume, in the spirit of *falsehood* and *defamation*, to publish to the world, that Dr. Porteous and Mr. Lapslie "*wantonly* charged Dr. Ritchie with the awful crime of perjury?"

Congregations will not, or cannot employ Organs, therefore the national uniformity is broken. Does our national uniformity consist in nothing more substantial, than a certain fixed quantity of sound, beyond which no Congregation has authority to pass? What is the subject to which this uniformity relates? There can be no *mode* without a subject to which it adheres. And shall our national uniformity be said merely to relate to things unsubstantial, ever varying, ever vanishing, even while the ear is labouring to hear, and the mind to catch them? To attach perpetuity of form to things from their nature, incapable of uniform duration, would be a solemn mockery of our venerable Legislators. Have all Congregations, or can all Congregations, have an equal number of voices, the same heighth, or depth, or force of sound, for expressing themselves in praise? All Congregations have not bands of singers to guide them in praise. But do these things, the result of situations and of circumstances, which no human Law can prevent, break in upon the national uniformity of Worship? No more than the difference between a plain untutored country Congregation, where almost every man, and every woman sing honestly their own tune, and the well-regulated harmony of a Glasgow Kirk, guided by a highly cultivated band. And there is not an abuse of which Organs are susceptible, nor an objection to which they are liable, nor an improper influence which they may

be supposed likely to produce, which may not, in an equal degree, be ascribed to a band of human singers, which is literally an Organ, composed of the throats of moral agents, converting themselves for hire into pipes and whistles. But it is not against these petty distinctions, which are unavoidable in every large society, when French equality * is not the order of the day; it is not against these that the wisdom of our Church and State have so anxiously guarded us, but against the Hierarchy and the Service-Book. From inattention to this, combined with the distracted state of the country in former times, has arisen the prejudice against Organs, while the mistaken idea has been cherished, that they form a component part of Episcopacy. That this is mistake and prejudice, is proved beyond all possibility of doubt, by the conduct of the most purely Calvinistic, and most strictly Presbyterian Churches on the Continent. Not free, I am disposed to presume, from the influence of this mistake, the Respondents seem, never to have inquired what was done in St. Andrew's Church. They conjure up to themselves some horrid presti-

* We are at a loss to know what is meant to be insinuated by the phrase, "French equality." The Author must certainly be sensible, that Presbyterian parity, and the uniformity of the Public Worship of God, established by civil and ecclesiastical statutes, and sanctioned by immemorial usage in this kingdom, is not to be *disparaged* or *ridiculed*, by a despicable cant expression, dictated by the revolutionary mania of French infidels.

tution of sacred things, and then fight against it, as, *pro aris et focis*, wielding their arms against a shadow. What took place in our Church is literally this. The Precentor, as usual, was in his place. The Organ joined him, and so did the Congregation. The Organ never struck a note but at the same moment with the Precentor, it proceeded along with him, pausing from line to line, in the ordinary method, maintaining throughout the whole, that grave melody which our Directory enjoins, and with him it ceased. Who can discover here the monstrous profanation of worshipping God by Images? Another mistake, which, in my apprehension, runs through the opinion maintained by the Respondents, is, that we, the Minister and Congregation of St. Andrew's Church, were assuming to ourselves the sovereign prerogative of enacting a law for the whole Church, for obtruding Organs upon all the Congregations in Scotland. This surely is a gigantic idea; such a thought never arose in our minds. We exercised what we believed to be our sacred private right, and we will ever allow to others the free exercise of theirs. Acting under the influence of these, which I regard as mistaken apprehensions of the subject, the Respondents have contended strongly against Episcopacy, which I have never undertaken to defend. They have passed a sentence, which in my apprehension, goes far beyond the object which they meant to condemn. For that cannot be illegal, a-

gainst which no law exists, or *could exist*. That cannot violate, which touches not the Constitution. That cannot be against the Law of God, which is authorized by his Word. That cannot be against the spirit and the genius of our Church, which she habitually recommends to the people, by her appointment of the singing of David's Psalms. Before declaring her prohibition of Organs, it is incumbent on the Church to expunge from the Sacred Records those passages which seem clearly to recommend the use of Instruments in Worship, that thus the worshippers may be delivered from the inconsistency of promising, and exhorting each other to do, what in their hearts they resolve, and by the Church are forbidden to perform.

Such being the principles and sentiments, which I had long entertained with regard to Instrumental Music, I felt myself fully warranted to concur with my people, in their scheme of erecting an Organ in St. Andrew's Church. With this view, application was, in Autumn 1806, made to the Lord Provost, Magistrates, and Council, *not for leave to erect* an Organ in the Church. It became us, not to present a request, which the Civil Power had not the right to grant. All matters of Worship belong exclusively to the Ecclesiastical Jurisdiction. The request was, that the Lord Provost, and Magistrates, and Council, as our Heritors, would allow certain alterations in certain seats, that there might be room for setting up an Organ. The Petitioners at

the same time, binding themselves to defray the expence, and to make good all damages that might be *supposed*, but which they *apprehended* not to arise from the introduction of the Organ. This request, the Magistrates upon principles which to them seemed just, thought proper to refuse. The Petitioners submitted, as became them, to the Civil Power, and never presumed to think of touching the seats in question. In this situation the business lay, until in the beginning of June last, it was resolved, by the Minister and a few Heads of Families, to have a meeting one evening in the week, of such members of the Congregation as might find it convenient to attend in Church, for the purpose of improving themselves in Sacred Music. This practice, I believe, existed in other Churches of this City, and the idea was borrowed from our neighbours. After finding that this proposal was relished by a number of the hearers, and that they gave regular attendance, it was next proposed by some of the attendants, to introduce a Chamber Organ, as a help to the Precentor, for guiding the voices of the singers. For such an introduction, it never once occurred to us, that leave should be obtained from either the Civil or Ecclesiastical Power. This was a matter of merely private accommodation. We did not meddle with the seats;—we made no alterations whatever, on any part of the Church. The Organ was introduced, was employed regular-

ly one evening in the week, and the use of it never did, as far as I know, excite even the appearance of a tendency to disturbance. We walked to and from Church in peace and quietness. No body minded *us*, they were better employed in attending to their own affairs. While we were thus meeting together, as members of one family, it was suggested, that our edification might be promoted, and our improvement surely not retarded, by concluding our meeting with Family Worship. This was done, and in praise, we employed the Organ. The people present were highly gratified, and became loud and urgent in their requests for the use of that Instrument in Public Worship. The resolution to employ it was adopted. But before our resolution was put in practice, I received from the Lord Provost of Glasgow, the official letter of the 22d of August, which is now in the Presbytery Record. This letter had not the effect of making me shrink one moment from what I believe to be my right, from the privilege of directing all that concerns Public Worship in the Parish Church of which I am Minister, independently of the Civil Power. I did not betray the cause of the Church, in yielding up to the Civil Magistrate, what can only fall under the jurisdiction of my Ecclesiastical Superiors. I maintained the privileges of this Court, and I am now in my proper place, accounting for my conduct to the Presbytery of which I am a member. The Organ was employed in St.

Andrew's Church, in Public Worship, on the 23d of August last. No explosion took place. No damage ensued. All was done decently, and in order. According to my promise, in my Answer to the Lord Provost, I embraced the first opportunity of laying his Lordship's letter before a number of the Gentlemen, who have commonly acted with me in this matter. They all with one voice agreed, that his Lordship's terms were fair, were just, were what they expected; and nothing more than what, upon a former occasion, in conversation with the Magistrates of the former year, they had engaged to perform. Three Gentlemen were named for waiting upon the Lord Provost, and giving him the assurance which he required. Here, surely, there was no mark of disrespect to the Civil Power. This our meeting was on the 26th of August, and on that day I received the Lord Provost's second letter, conveying the official information, in full form, that he had taken the legal Protest against us, which we never doubted would take place; and giving notice that he was to lay the whole matter before the Presbytery. Wishing, as from the beginning I had done, that every thing might be avoided that might have the most distant appearance of an interference between the Civil and Ecclesiastical Jurisdiction, and fully persuaded, that information not only might, but certainly would be lodged in some other way; for how could a deed be concealed, done in a Parish

Church, in the face of a congregation, during Public Worship on the Lord's Day? With this wish, and under this persuasion, I sent two Gentlemen twice in one day, to request of the Lord Provost, that the Civil Power might no more be seen in this business, because whatever opinion the Presbytery might form of the cause, they might, perhaps be jealous * of an encroachment on the rights of a Minister, since, to them belongs, exclusively, the judgment in such cases, and the privilege of calling in the Civil Power in aid of their judgment, against refractory and obstinate Ministers. On this principle, I acted from the most sincere respect for both branches of the Constitution. The information was lodged, and when the Presbytery was about to enter on its discussion, I, not knowing in what light the Civil Power was to be regarded, craved a delay, which the Presbytery obligingly granted. At next meeting the business received so very unexpected a direction, and was hurried on by such a storm of zeal, that I have no desire now to reagitiate the subject. The result stands upon record. And it is my hope, that what

* It would have been desirable that the Author of the Statement had, in this request to the Lord Provost, been a little more delicate in bringing forward the Reverend Presbytery to the view of the Public. He seems to have been all along peculiarly attentive to their *ease and conveniency*, for never so much as once did he consult them in this affair of the Organ, but kept all his plans and operations concerning it a profound secret from them. Why then does he now expose the Presbytery, by holding them up as a bugbear to hinder the Civil Magistrate from doing his bounden duty.

I have now submitted, shall also be committed to record, that thus both sides of the question may be subjected to the review of future generations. And whatever opinion men may form of the merits of either side, I trust, that every insinuation against the loyalty to Magistrates and to the Church, of us who are advocates for an Organ, will be found groundless. We, the Minister, and Elders, and Congregation of St. Andrew's Church, are Loyal Citizens. We honour and we obey our Magistrates. We vie with our fellow-citizens in our exertions to maintain the Civil Power in that dignified respectability which the interests of good order in Glasgow require. We are steady in our attachment to our Ecclesiastical Establishment, as transmitted to us by our Fathers, and secured to us by the Law of the Land. In what we have done, on the subject of an Organ, we have had ever in view our own edification, without even the imagination of doing injury to an individual, of being disloyal either to Church or State. We have acted as an united people. Not a voice from among us having been raised against those who have stood most forward in the business *. The Subscribers to the Petition had the concurrence and the good wishes

* We have never heard that there was a meeting either of the Session or Congregation at large, to approve or disapprove of the measures adopted by their Musical Committee. Of course, the Congregation never had it in their power to give their voice in a formal, constitutional manner, either for, or against those, who stood most forward in the business.

of the whole people for success in their scheme. The example is singular, of a Minister, and Elders, and People, uniting as one man, for promoting their own improvement in Sacred Music, by means which they deemed fair, and legal, and honourable, while yet, by those to whom they were looking up for encouragement, they have been exhibited to the world, as violating the Law both of the Church and of the State. Feeling, as we do, the harshness of the sentence pronounced against us, we have confidence that the judgment of a candid public will be, that guilt has been imputed, where there was no crime, and that we have become the victims of a prejudice, which we wished to remove,—the prejudice that Instrumental Music in Public Worship is inseparably connected with Popery, and with Prelacy. In combining my efforts for this end, with those of my Congregation, I have made no sacrifice of judgment, or even of opinion; for I have acted from the full approbation of my own mind, confirmed by the judgment and the practice of men of the most cultivated understandings, and of the purest hearts, that have ever adorned the reformed Churches. And, though, on this occasion, no sacrifice has been required of me, for complying with the wishes of my hearers, yet I am persuaded they will consider what is past, as a pledge on my part, that, if future circumstances should require it, in whatever can contribute to their liberal enjoyment, as well as to their religious improvement, no sacrifice shall be refused

by me to my people, to whom my labours and my life are devoted.

(Signed) WILL. RITCHIE.

Glasgow, 6th January, 1808.

Minute of Presbytery, February 3d, 1808.

On reading the Minutes of last meeting, the Presbytery appoint Dr. Porteous, Dr. Balfour, Mr. Lapslie, and Mr. M'Lean, a Committee to prepare an Answer to the Paper given in by Dr. Ritchie at last meeting. Dr. Porteous to be Convener.

*ANSWERS by the COMMITTEE for the
PRESBYTERY of GLASGOW to Dr.
RITCHIE'S Statement.*

YOUR Committee, in obedience to the appointment of the Reverend Presbytery of Glasgow, beg leave to submit the following Answer to a Paper given in to the Presbytery, by the Rev. Dr. Ritchie, on the sixth Day of January last, entitled, "Statement of the Grounds on which the Minister of St Andrew's Church, thinks himself vindicated in permitting, and the facts connected with his employing an Organ in Public Worship, on the Lord's Day."

YOUR Committee beg leave to preface their Answer with the following request: That it may be explicitly understood by all parties, as a fixed principle, that in this discussion between our Brother and us, we are to avoid all general speculation about

what might, or might not be, a proper form of Religious Worship, to be adopted by an Infant Church, met for the first time, to model its Establishment. For the Minister of St. Andrew's Church and his Congregation, and we, your Committee, either in the character of Teachers, or in the capacity of Hearers, are defined constituent parts of the Established Presbyterian Church of Scotland, and each of us have pledged ourselves to defend its Doctrine, Government, Discipline, and Worship, as contained and specified in its Standards, and confirmed by the Public Law of the Land.

If that Paper, which we are appointed to answer, had been written by a man entirely unacquainted with our Sacred Records, and only dictated by those feelings, which, as the Statement expresseth itself, "the God of Nature hath implanted in every bosom, abstract from all positive Religious Establishments:" Or, had it been written by a professed Episcopalian, inclined by education, and influenced by habit, to prefer the pomp of Cathedral Worship, to the simplicity of the primitive times of the Church of Christ: Or, had it even been written by a Congregationalist, who conceives that the will of his particular flock is a law paramount to all Confessions, or Liturgies, or Directories; your Committee in their Answers, would have considered themselves as called on, to have adopted a very different mode of reasoning. But let it be remembered, that our Answer is directed to that Statement given in

by the Minister of St. Andrew's Church, for himself and his Congregation, component parts of the Established Presbyterian Church of Scotland: And while we shall allow the most liberal toleration in matters of Public Worship, to other bodies of professing Christians, in this part of the United Kingdom; in no shape whatever, do we consider ourselves at liberty to infringe the Presbyterian Establishment of our Country, as contained in her Standards, making a part of the Public Law of the Land, acquiesced in for a hundred and twenty years, often recalled to our memory by the solemn decisions of our Church, and sanctioned by the decided approbation and veneration of the people of Scotland. Holding it, therefore, as an undoubted principle, that neither the Reverend Presbytery, nor the Minister of St. Andrew's Church, are entitled to legislate a new form of Worship for their respective Congregations, but that they are expressly bound to defend and practise that form which was demanded by our forefathers in the Claim of Rights, established at the Revolution, and declared to be unalterable by the Act of Security and Treaty of Union: Your Committee flatter themselves that they shall be able to convince the Minister of St. Andrew's Church, and the world at large, that the judgment passed on the 7th October last by the Presbytery of Glasgow, was agreeable to the Law of the Land, and to the Law and Constitution of this our National Church. And should we, in our reasoning, use any language which

may seem to a stranger, to condemn any practice of Public Worship used by other Churches of Christ, Let it be remembered, that it is our object solely to defend our own practice : and whatever argument of defence may assume the appearance of attack, it ariseth from the scantiness of language to express our ideas, not from any desire on our part to hurt the feelings of our Christian neighbours.

Our Brother commenceth his statement by observing, that a wish had been entertained for more than thirty years, to have an Organ erected and employed in Public Worship in St. Andrew's Church. Though this may be literally true, it can be of no importance whatever, when judging upon the legality, or even expediency of this measure. During that period, it is well known, this Congregation have had two very respectable Ministers, who were as desirous of pleasing their people, as faithful Presbyterian Ministers ought to be. They were men of wisdom and prudence, as well as of taste. Neither of these ever attempted to bring forward a measure of this kind. Ought not this circumstance to have put our Brother on his guard, especially if he be well informed, when he says, that for thirty years this Congregation have wished for an Organ. The wish of any Congregation ought to have no weight whatever, to induce the Minister of that Congregation to infringe the fundamental Laws and Constitution of our Established Church, to which both Minister and people have covenanted to adhere,

and which they have promised to obey. The simple wish of a Congregation might be an argument to influence the Minister of English Independents, or Scotch Seceders; but in our Established Presbyterian Church, where the direction and superintendence of the Doctrine, Worship, Discipline, and Government, are committed to Ministers and Elders, the office-bearers of our Church, acting in their legislative and judicial capacity, such an argument seems improper, and is most certainly unconstitutional. For our Brother, therefore, to have so unprecedentedly given ear to the wishes of his Congregation, and hastened to obtain for them their favourite object, without even consulting the Presbytery of Glasgow in their official capacity, we do not trespass the rules of charity and politeness, when we say, was, on his part at least, bordering upon something like unconstitutional conduct. Had the Rev. Presbytery of Glasgow carried their opinion no higher than the Dissentients did, on the 7th of October last, who declared the introduction of Instrumental Music *unauthorized* and *inexpedient*, your Committee would still be justified in saying what they have now said, relative to the conduct of our Brother, when he talks of having yielded to the wish of his Congregation. Your Committee are afraid, that this strong desire to please his Congregation, may have imperceptibly warped our Brother's better judgment, and induced him to view that opposition which he has met with from the

Presbytery of Glasgow to his favourite measure, as an opposition founded merely in prejudice, and to affirm such things in vindication of himself and his Congregation, in that Statement which he gave in, and is now upon record, which fair logical reasoning will not support.

Considering the polite and candid manner in which the Presbytery of Glasgow accepted at once of the declaration of our Brother, that he would not again use the Organ without the authority of the Church, and the indulgent spirit which they manifested, in granting him liberty to give in an explanation after the matter was decided, and even recording the whole of his argument in behalf of his opinion, your Committee did not expect to have heard of such expressions as these, “ The discussion
 “ was hurried on with such a storm of zeal.—Such
 “ insinuations against the people and the minister
 “ of St. Andrew’s Church, I can express by no
 “ other terms, than that they are a total perversion
 “ of the meaning of words, utterly confounding the
 “ nature of things.—Not free from the influence of
 “ this mistake, I am disposed to presume, the Respondents” (he must mean the Rev. Presbytery, because they had adopted the paper of the Respondents, prior to the giving in of his Statement) “ seem
 “ never to have inquired what was done in St. Andrew’s Church; they conjure up to themselves
 “ some horrid prostitution of sacred things, and then
 “ fight against it, as, *pro aris et focis*, wielding their

“ arms against a shadow.”—Your Committee are disposed to forgive irritation even in a liberal, philosophical, and Christian mind, when disappointed in a favourite measure; even the best of human characters are not free from imperfections, and to the imperfections incident to humanity, they are disposed to ascribe the unguarded language used by the Minister of St. Andrew’s Church, in his Statement. Perhaps your Committee would be justified in saying, that in point of form, our Brother had no legal title to have uttered one syllable after our sentence was pronounced. He declined voting in the cause. He dissented not from the judgment, of the harshness of which he now complains. And therefore, had the Presbytery adhered strictly to Ecclesiastical form, our Brother could not have been indulged in having recorded his laboured defence of his favourite opinion: nor would we, your Committee, have now been called upon to answer a voluminous statement, comprehending in some parts of it, rather an attack upon the judgment of the Presbytery, than merely an indulged explanation of his own conduct upon the twenty-third of August last.

The world, to which our Brother appeals, shall judge between us.

We find some difficulty in ascertaining exactly the arrangement adopted by our Brother in this Statement, but after the most attentive consideration on our part, we are inclined to believe that it resolves

itself into the five following heads, which we shall analyze and answer in order.

1. "That the use of Instrumental Music in Public Worship is not forbidden by the word of God, but, on the contrary, is expressly encouraged, perhaps enjoined, in the Old Testament, and is clearly authorized by the New."

In his reasoning to support this his first conclusion, our Brother sets out by observing, that "there is but one fixed and infallible standard for all that regards Public Worship. Whatever is not agreeable to, or founded on the word of God, ought to have no place in the Worship of Christians." To this position we most heartily assent. It is with particular pleasure that we observe this great Protestant principle, the foundation of our Reformation from Popery, and by which the door is for ever shut against all the will-worship and superstitious rites of the Church of Rome, recognized and gloried in by the Author of the Statement.

With respect to his reasoning adjected to this fundamental principle, namely, that before the giving of the Law, Instrumental Music was employed by the twelve tribes of Israel, and that when we "look into the covenant of peculiarity introduced by the ministry of Moses, no mention is made of Instrumental Music among the ritual observances of the Law;"—we dare not give such positive assent. For a great variety of opinions has been entertained by learned men, as to the precise period when In-

strumental Music was introduced into the Jewish Church, in the Public Worship of God. Some have conceived, that it had no existence prior to David, who, having a great genius for Music, and being himself a masterly performer, incorporated it with the Tabernacle service. Others suppose, from a passage in the lxxxist. Psalm, and from another in Exod. xv. 21. that Instrumental Music in the Worship of God was practised by the Israelites, prior to the giving of the Law, “ Sing aloud unto God our strength, make a joyful noise unto the God of Jacob. Take a psalm, bring hither the timbrel, the pleasant harp, with psaltery. This he ordained in Joseph for a testimony, when he went out through the land of Egypt.” “ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.” While there are others, who are of opinion, and perhaps with equal good reason, that Instrumental Music in the Public Worship of God, was chiefly instituted by Moses, and that it forms an enactment of the Ceremonial Law. Thus Num. x. 10. “ Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings and over your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God.” Of which last opinion is Calvin; for in his Commentary upon Psalm xxxii.

2. he pronounces Instrumental Music a part of the "*Pædagogia Legalis*;" that is, a Levitical institution.

But whatever opinion be adopted, concerning the precise period when Instrumental Music was introduced into the Hebrew Church, we can never assent to the averment of our Brother, "that in a system of merely temporary institutions, it was not deemed necessary, by positive enactment, either to forbid, or to enjoin the use of Instrumental Music; but it was left to the will, and situation, and circumstances of the worshippers." For whether we are of opinion or not, that every circumstance relative to the Ceremonial Law, and the Tabernacle Service, was shewn to Moses on the Mount, it is certain that David, who was raised by Divine Providence, to be king over Israel, having a great genius for Music, did either amplify what he found in the institutions of Moses, with regard to Instrumental Music, or did himself introduce it into the Tabernacle service, believing it would contribute to soften the rugged temper of the people.

If the last opinion be the just one, namely, that it was David, who, either to gratify his own genius for Music, or from believing it would contribute to soften the rugged temper of the people, added the pomp of Instrumental Music to the Tabernacle service, which was afterwards adopted by his Son in the service of the Temple; then we shall be entitled to say, from a strict examination of the

history of the Hebrew Republic, that, like the first appointment of a King in the person of Saul, and like the building of a Temple, suggested by David himself, this was a form of Worship neither *commanded*, nor even highly *approved* of by God, but simply *permitted*. This view of the matter seems to be countenanced, by that marked and accurate distinction which is kept up in Scripture, when speaking of the Temple service, betwixt what was positively enjoined by the Ceremonial Law, and what was commanded by David the king. “ And
 “ the Priests waited in their office, the Levites al-
 “ so with the Instruments of Music of the Lord,
 “ which David the king had made to praise the
 “ Lord *.” “ And when the builders had laid the
 “ foundation of the Temple of the Lord, they set
 “ the Priests in their apparel, with trumpets, and
 “ the Levites, the sons of Asaph, with cymbals,
 “ to praise the Lord after the ordinance of David
 “ king of Israel †.”

If, on the other hand, authorities are not wanting to countenance the opinion, that there are positive enactments in the Law of Moses, in favour at least of one kind of Musical Instruments, with which
 “ all the earth is exhorted to make a joyful noise
 “ unto the Lord ‡” the conclusion must be, that it is a constituent part of the Ceremonial Law.
 “ And he set the Levites in the house of the Lord

* 2 Chron. vii. 6.

† Ezra. iii. 10.

‡ Psal. xcvi. 6.

“ with cymbals, with psalteries, and with harps,
 “ according to the commandment of David, and of
 “ Gad the king’s seer, and Nathan the prophet,
 “ for so was the commandment of the Lord by his
 “ prophets. And the Levites stood with the in-
 “ struments of David, and the Priests with the
 “ trumpets. And when the burnt-offering began,
 “ the song of the Lord began also, with the trum-
 “ pets and with the instruments ordained by David
 “ king of Israel. And all the congregation wor-
 “ shipped, and the singers sang, and the trumpet-
 “ ers sounded, and all this continued, until the
 “ burnt-offering was finished §.”

Whichever of these opinions we adopt, it is evi-
 dent, that the regulations relative to Instrumental
 Music, in the Public Worship of God, are as
 much incorporated with the Mosaic or Jewish Con-
 stitution as Circumcision, which was instituted long
 before the giving of the Law; or as the Temple it-
 self, which was not built till after the death of Da-
 vid. Therefore, we are entitled to conclude, that
 Circumcision, Sacrifice, Instrumental Music, and
 the Temple—the whole of these Institutions must
 stand or fall together.

We shall allow to our Brother, that David was a
 prophet, and that he was actuated by the purest
 motives, when he set apart a particular class of peo-
 ple to sing those hymns which he composed, with

the accompaniment of Instruments of Music, improved or invented by himself. Still, it does not follow, that the Worship of God should have any such accompaniment under the Gospel.

We shall even allow that under the *Pædagogia Legalis*, all the Instruments mentioned in the clth. Psalm, were daily used in the Temple, and that the whole ritual Worship, prescribed by the Law, by David, and the Prophets, was in full authority, and in uninterrupted observation, until the publication of the Gospel. It remains still to be considered, whether Christianity did not dissolve the obligations of the Law, and entirely change many of those Institutions, which relate to the Worship of God.

It seems to be acknowledged by all descriptions of Christians, that among the Hebrews, Instrumental Music in the Public Worship of God, was essentially connected with sacrifice—with the morning and evening sacrifice, and with the sacrifices to be offered up on great and solemn days. But as all the sacrifices of the Hebrews were completely abolished by the death of our Blessed Redeemer, so Instrumental Music, whether enacted by Moses, or introduced by the ordinance of David, or if you will, of Abraham, or any other Patriarch, being so intimately connected with sacrifice, and belonging to a service which was ceremonial and typical, must be abolished with that service; and we can have no warrant to recal it into the Christian Church, any

more than we have to use other abrogated rites of the Jewish religion, of which it is a part. Nor was there any need for a particular commandment to abolish it, as our Brother seems to think, seeing that the whole service, of which it is a part, is completely abrogated.

But as our Brother states it as his first and great argument, that Instrumental Music is not forbidden in the Word of God,—but is expressly *encouraged*, perhaps *enjoined*, in the Old Testament, and clearly *authorized* by the New; your Committee conceive it their duty, to bring forward the following reasoning from Scripture, in opposition to the last part of his averment, viz. that it is clearly *authorized* by the New.

We find, in Scripture, much information concerning great changes to be made respecting religious services under the Gospel. These were foretold in the Old Testament, and they are explained in the New. The Apostle, writing to the Hebrews, declares, that the Priesthood being changed, “there is made of necessity a change also of the Law*.” We are informed by the same inspired writer, that “the first covenant had ordinances of Divine services,” which he describes as consisting chiefly “in meats and drinks, and diverse washings, and carnal ordinances,” which he says, were “imposed until the time of reformation†.” The car-

* Heb. vii. 12.

† Heb. ix. 1—10.

nal ordinances include all the ritual, which was addressed to the senses and imagination, but neither enlightened the understanding, nor purified the conscience. By whatever authority these were imposed, they were only to continue till “the time of reformation.” And whatever is meant by “the time of reformation,” it cannot be doubted that it is now past, and consequently, that the carnal ordinances imposed under the former covenant, are no longer obligatory. They were the rudiments of the world—the shadow of things to come, but the body is Christ. The substance, which all these things represented, is to be found in the New Testament. The Apostolic decree recorded in the xvth. chap. of the Acts of the Apostles—the ministrations and epistles of St. Paul, and particularly his strictures on the doctrines of Judaizing Teachers, shew, that Christians are not under the Law, but under grace.

From the beginning of the world, there has been a Moral Law, and a Spiritual Worship, which remain unchanged under every dispensation. Whatever is to be found in the Old Testament, with regard to either of these, is of permanent and everlasting obligation. But with respect to the modes of external Worship, there was to be an entire change, which was announced by our Lord himself, in a very early period of his ministry. The “hour cometh, when ye shall neither on this mountain, nor yet at Jerusalem, worship the

“ Father.—But the hour cometh, and now is,
 “ when the true worshippers shall worship the Fa-
 “ ther in spirit and in truth: for the Father seek-
 “ eth such to worship him. God is a Spirit:
 “ and they that worship him, must worship him
 “ in spirit and in truth *.” Not according to the
 old institution, in the hour that was past, but ac-
 cording to the new institution, in the hour which
 cometh, and now is. Nor must it be forgotten,
 that it is not the ordinary manner of the writers of
 the New Testament, to inform us what Divine in-
 stitutions were to be abrogated, but only what ob-
 servances were to take place, under the Gospel.
 They do not tell us that the Passover was no long-
 er to be observed, but only that the Lord’s Supper
 was to be administered. So, with respect to prais-
 ing God, they do not expressly say, that Instru-
 mental Music is to be silenced, but they do express-
 ly say, that God is to be praised and worshipped by
 singing Psalms, and Hymns, and Spiritual Songs,
 with understanding and grace in the heart, for the
 purposes of instructing and comforting one ano-
 ther. This is to be the change under the Gospel,
 as far as Psalmody is concerned.

The only point which remains to be ascertained
 is, whether this necessary change of the Law, ex-
 tends to Instrumental Music, as a concomitant of the
 New Testament Psalmody. On this point, our

* John iv. 21, 23, 24.

Brother has given a most decided opinion, that
 “ Instrumental Music is clearly authorized by the
 “ New Testament; and that, before declaring our
 “ prohibition of Organs, it is incumbent on the
 “ Church to expunge from the Sacred Records,
 “ these passages which seem clearly to recommend
 “ the use of Instruments in Public Worship—that
 “ thus the Worshippers may be delivered from the
 “ inconsistency of promising, and exhorting each o-
 “ ther to do, what in their hearts they resolve, and
 “ by the Church are forbidden to perform.”

In support of these assertions, our Brother ex-
 claims, in his Statement, “ No where do we find
 “ the great Head of the Church repealing the in-
 “ junctions pronounced by the Psalmist David!
 “ And it is impossible to think, that our blessed
 “ Saviour would have been silent on the subject,
 “ if Instrumental Music had been a gross profana-
 “ tion of sacred things. No where do we find
 “ St. Paul warning against Harp, and Psaltery,
 “ and Organ. Nay, we find St. John declaring,
 “ that he heard Harpers harping with their Harps
 “ in heaven.”

Without saying any thing more severe on this
 mode of reasoning adopted by our Brother, we
 conceive that it is neither agreeable to the rules of
 just Biblical Criticism, nor to sound Philosophy.
 We have already observed, that it is not the ordi-
 nary manner of the writers of the New Testament,
 to inform us what Divine institutions were to be

abrogated, but only what observances were to take place under the Gospel. And does not every Christian know, that during our Saviour's abode upon earth, the "time of reformation" was not fully come—that Jesus was not yet glorified—that it was the Money-changers, not the Priests and Levites that our Lord cast out of the Temple; and of course, that it was the benches of the former, not the Altar, Sacrifices, Organs, of the latter, which he overturned? If Jesus did not destroy the Temple, but only foretold its destruction, is it not self-evident, that its Ministers, and all the Instruments employed by them, whether musical or sacrificial, must remain along with it? We shall transcribe the judgment on this point of an eminent Protestant Divine, who is allowed by all parties, to have been one of the soundest, and most judicious Biblical Critics. "The Holy Ghost is here
 " mentioned as the great gift of the Gospel-times,
 " as coming down from heaven not absolutely—
 " not as to his person, but with respect unto an
 " especial work, namely, the change of the whole
 " state of religious Worship in the Church of God:
 " Whereas we shall see, in the next words, he is
 " spoken of only with respect unto external actual
 " operations. But he was the great, the promised
 " heavenly gift, to be bestowed under the New
 " Testament, by whom God would institute and
 " ordain a new way, and new rites of Worship,
 " upon the revelation of himself and will in Christ.

“ Unto him was committed the reformation of all
 “ things in the Church, whose time was now
 “ come, chap. ix. 10. The Lord Christ, when
 “ he ascended into heaven, left all things standing
 “ and continuing in religious Worship as they had
 “ done, from the days of Moses, though he had
 “ virtually put an end unto it. And he com-
 “ manded his disciples, that they should attempt
 “ no alteration therein, until the Holy Ghost were
 “ sent from heaven, to enable them thereunto,
 “ Acts i. 4, 5. But when he came as the great gift
 “ of God, promised under the New Testament,
 “ he removes all the carnal worship and ordinan-
 “ ces of Moses, and that by the full revelation of
 “ the accomplishment of all that was signified by
 “ them, and appoints the new, holy, spiritual
 “ worship of the Gospel, that was to succeed
 “ in their room. The Spirit of God, therefore,
 “ as bestowed for the introduction of the new
 “ Gospel state, in truth and worship, is the
 “ heavenly gift here intended †.”

As to the authority borrowed from St. Paul, by
 interpreting his silence as expressive of his approba-
 tion of Harps, Psalteries, and Organs, our Bro-
 ther seems not to be aware, that Instrumental Mu-
 sic belonged entirely to the Temple service, and
 never was employed in the Synagogue. Hence
 Paul, in all his journeyings, could not find a single

† Owen on the Hebrews. Chap. vi. 4.

Harp, or Psaltery, or Organ, in any of the religious assemblies of his countrymen, beyond the precincts of the Temple at Jerusalem; of consequence, warning or reproof on this subject, from that Apostle, is not to be expected. This circumstance accounts for the Jewish converts never betraying, as far as we know, the least predilection for Instrumental Music in the Public Worship of God, while they discovered a strong attachment to Circumcision, and other Levitical institutions. Had St. Paul, therefore, approved or admired Instrumental Music in the Public Worship of God, however poor and persecuted the Apostolic Church might be, it is not to be supposed, that he would have preserved such profound silence on the subject. On the contrary, he would have disburdened his oppressed mind—he would have recorded his principles—he would have deplored the direful calamity of the times, and earnestly recommended the introduction, or the revival of Instrumental Music in the Churches, the very first moment that the wealth, and safety, and peace of the Church, rendered it practicable. But St. Paul has recorded no such sentiments. Instead of speaking in commendation of Instrumental Music in the Public Worship of God, we find him on one occasion, borrowing an allusion from it, expressive of something like contempt. “Though I speak
“ with the tongue of men and angels, and have not

“charity, I am become as a sounding brass, or a tinkling cymbal*.”

But our Brother imagines, that he is particularly countenanced in his favourite measure, by a passage in the book of Revelation, where St. John expressly declares, that he heard “Harpers harping with their Harps in heaven†.” “Words cannot be simpler, (says our Brother,) nor convey more plainly an unequivocal meaning, and that meaning clearly is, that Instrumental Music is at least not inconsistent with the purity of Evangelical praise.” The Author of the Statement then, can produce only a negative conclusion, and that from a single highly figurative passage of the New Testament, in support of his favourite measure—a negative conclusion too, repugnant to the principles and practice of the Church of Scotland, and countenanced by nothing but what we apprehend, is a mistaken commentary of Scripture. Even supposing for a moment, that, apparently to short-sighted mortals, any usage is not inconsistent with Divine revelation, are we, on that account, to blend that usage with the worship of God? The Established Church of Scotland allows no such latitudinarian principle. This was precisely the mode of reasoning, by which the Popish corruptions were introduced into Baptism and the Lord’s Supper, and by which any system of will-worship may be vindicated.

* 1 Cor. xiii. 1.

† Rev. xiv.

Our Brother likewise cannot be ignorant, that commentators are, by no means agreed, that the celestial state, and the exercises of the redeemed in heaven, are the subject of this vision of St. John. Whatever be in this, it is evident, that the imagery of the context is *terrestrial* and *Levitical* and not *Evangelical*. The scene of the vision is upon Mount Zion, and the voice from heaven is described as "the voice of many waters, and as the voice of "a great thunder;" evidently alluding to the region whence the water descends, and in which the thunder rolls. A Lamb, Mount Zion, Harpers and their Harps, an hundred and forty-four thousand, Elders, first fruits—do not all these images, in their *literal meaning*, carry back the mind to Jerusalem, and place us among the Jewish worshippers in the courts of the Temple? It would be in vain to expect, that, in a vision, "the forms of Christian worship" would present themselves in as familiar a manner to the mind of St. John, as the worship of the Temple. For no man, no author, sacred or profane, takes his allusions invariably from what is modern or familiar. The mantle of antiquity must often be thrown around allusions and illustrations, to render them venerable and majestic; and this, we apprehend, is most judiciously done, in the passage before us, whether the subject of the vision recorded in it, refer to the Church MILITANT or TRIUMPHANT.

Your Committee, therefore, are bold to contend,

that no better authority for Instrumental Music, can be drawn from this highly figurative language of St. John, than there can be deduced from his allegorical description of the new Jerusalem, that heaven, the place of happiness for the righteous, is literally a splendid city, “having twelve gates, and every several gate of one pearl; and that its walls are of jasper, and its streets of pure gold.”

If your Committee were to borrow any thing concerning the form of Evangelical praise to be used by Christians from the Book of Revelation, they would take it rather from the 6th and 7th verses of this xivth. chapter, than from the 2d verse. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters.” Here he saw no Harpers, no Psalteries, no Organs. And in that beautiful and sublime description of the Church Universal, in chap. vii. 9. and 12. “After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; saying, Amen: Blessing, and glory, and wisdom, and thanksgiv-

“ing, and honour, and power, and might, be to our God, for ever and ever. Amen.” Here again he saw no Harpers harping with their harps.

Far then from finding Instrumental Music in the Public Worship of God, “clearly authorized by the New Testament,” your Committee contend, that there is not a vestige of such authority, unless we violate the laws of sound criticism, and confound the literal and figurative meaning of language. Our blessed Lord did not condemn Instrumental Music, because it was a constituent part of the Temple service, which, with other Levitical institutions, were to outlive himself, and only to be nailed to his cross, or abolished by his death. The Apostle Paul could not speak against it in the Synagogues, for in them it never existed. He could not warn or reprove the Jewish converts, for, as far as we know, they never betrayed a desire to employ it. The truth seems to be this, as far as your Committee can speak positively from the writings of the New Testament, there are in that sacred record, but two ways enjoined of offering up our praises to God in Public Worship: the one by thanksgiving, without the vocal melody of the Congregation; the other by the Congregation singing, with the human voice, Psalms, and Hymns, and Spiritual Songs. Thus, in 1 Tim. ii. 1. we have an express commandment for thanksgiving to be a stated part of our Public Worship. “I exhort, therefore, that first of all, supplications, prayers, intercessions, and *giving of thanks*, be made for

“all men.” And it is believed, that this giving of thanks varied according to the nature of the mercies which the Church was daily receiving: and that the people performed no other part in these thanksgivings, than saying, Amen*.

The second method is what the Scriptures enjoin relative to praising God by singing Psalms, and Hymns, and Spiritual Songs. Your Committee believe that there are only four passages in the New Testament, which speak distinctly and directly on this subject. “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord †. “Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord ‡.” “Is any among you afflicted? let him pray: Is any merry? let him sing psalms §.” “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name §.” In all these passages, it is an *undeniable matter of fact, that the primitive Christians understood singing with the human voice alone*, as enjoined; for this, and this only they employed in singing to the Lord, making melody in their hearts. Among them the *accompaniment of any Instrument*

* Eph. i. 3.—1 Pet. i. 3. † Col. iii. 16. ‡ Eph. v. 19.

§ James v. 13. § Heb. xiii. 15.

of Music in the public worship of God was never known nor named.

Your Committee are aware, that Bishop King would wish to persuade us, that the Apostles in the passages above quoted, recommend the use of Musical Instruments in the Public Worship of God, seeing they use a word, which, in the original language, he says, signifies singing with an Instrument; *psallo*. But this very criticism serves to shew upon what slender foundation the patrons of Instrumental Music build. Thus, the word generally used in the New Testament for *worshipping*, (*proskuneo*,) signifieth in the original, to pay homage by the *kissing of the hand*: of course, if we are to follow the analogy drawn from the original meaning of a Greek word, Christian worshippers would only have been obligated to have paid their homage to God by the kissing of the hand. This is not all; for it is evident, that these injunctions, be their meaning what it may, are directly and expressly addressed to *all Christians*, either considered as assembled for Public Worship, or in their private individual capacity. Now, is it at all credible, that each individual Christian in these times, or at any other time, was capable of using a Musical Instrument, or that a suggestion, which involves a moral impossibility, could be made to the mind of the Apostles by the infallible Spirit of God?

When, therefore, we concentrate all the parts of our argument together, viz. that Instrumental Music

was confined to the service of the Temple, and most intimately connected with the offering up of sacrifice, and that we have no warrant to transfer it into the Christian Church, any more than other rites of the Jewish religion:—that the silence of our blessed Lord and of his Apostles upon the subject, affords no presumption that they approved of the measure—and finally, that the passages in the New Testament which relate expressly to the praises of God, either allude to thanksgiving, pronounced by the Minister, without the vocal melody of the Congregation, or to singing with the human voice alone, Psalms, and Hymns, and Spiritual Songs, we have no hesitation in pronouncing a judgment in direct opposition to the first and the *chief* argument of the Minister of St. Andrew's Church. We say, that the use of Instrumental Music in the Public Worship of God, is not authorized by the New Testament—that whether it was enjoined by Moses, or only introduced by David, it was appropriated to the Temple service, and of course, abrogated with it. The *singing of Psalms, Hymns, and Spiritual Songs* in the heart to the Lord, not the *playing of them*, is the express language of the New Testament. Therefore Instrumental Music is neither *enjoined*, nor *authorized*, nor *encouraged* by the word of God, in the Public Worship of Christians.

As to that observation made by our Brother, that
 “ when we look into the history even of those na-
 “ tions that were strangers to Divine revelation,

“ there we find universally the use of instruments “ in giving praise to their Gods.” We consider any reasoning, founded upon Heathen examples, as of no weight whatever in deciding this question, and even as hardly requiring a serious answer. According to our Brother’s own principles, “ the fixed and “ infallible standard ” for the worship of Christians is the *word of God alone*. What he is pleased to say, proceeds from the unadulterated light of nature, we affirm, ariseth from a blind and corrupt superstition; and if we were disposed to indulge in conjecture, about the origin of manners and customs amongst the Heathen, we would tell him, that Jubal, of the race of *cursed* Cain, a race which early began to corrupt the worship of the Supreme Being, was “ the father of all such as handle the Harp “ and Organ*.” And there is no doubt, that Ham, who was born long before the flood, and of course was acquainted with many of Cain’s posterity, would transmit some of their corrupt superstitious notions of religious worship to CUSH, MIZRAIM, and CANAAN, the fathers of the CHALDEANS, EGYPTIANS, and PHOENICIANS; those nations, which ancient history informs us, first set up Idols, and introduced Instrumental Music into the Public Worship of their Gods.

2. Let us now proceed to the second argument of our Brother, the Minister of St. Andrew’s Church,

* Gen. iv. 21.

and examine those conclusions, which, he affirms, may be drawn from the history of the Church in behalf of his favourite measure. He affirms, that although Instrumental Music in the worship of God was not known till “about the middle of the eighth century; yet then it was introduced, through the dictates of pious feeling, prompting the enlightened mind to consecrate the labour of genius to the devout exercise of praise.” He farther affirms, that “Instrumental Music forms no essential part of Popery, being founded on principles widely different from the ceremonies of the Church of Rome, and therefore retained and employed by all the reformed Churches on the Continent.”—“A stronger argument (continues he) in its favour cannot be produced, except that which I have already mentioned, the sacred authority of Scripture.” We have fairly stated this second argument, Our Brother’s reasoning, in support of these bold conclusions, your Committee conceive to be very unsatisfactory.

According to his own statement of the matter, Instrumental Music was not used, for the first seven centuries. This period, it is well known, comprehends, along with the Apostolic age, not only the *poorest* and *most persecuted*, but also the most *splendid* and *prosperous* times of the primitive Church. The practice of such a period, will more than counterbalance any thing that even the *reformed Churches* on the Continent can furnish. To

pretend to account for this remarkable fact, upon the ground that the Church had, during so many centuries, no leisure, or means, or knowledge to attend to Sacred Music, is a very unphilosophical and inaccurate mode of reasoning. They had both leisure and inclination to form the most abstruse and metaphysical opinions concerning the doctrines of the Gospel. They had means to build the most splendid Churches. The Emperors of the West were devout, to a degree bordering upon superstition. The truth is, they considered it as unlawful to employ Instrumental Music in the Worship of God. In their eyes, it was so intimately connected with the Temple service, that both Arians and Orthodox would have regarded themselves as returning back to Judaism, if they had permitted it in their Public Worship.

But we do not wish to support this branch of our argument, by abstract speculative reasoning, or mere dogmatical averments. It must rest upon authorities, which authorities we draw from the accounts of the primitive Christians, as recorded in the Fathers, and from the opinions of the Schoolmen, and from the judgment of the Reformers. If they knew their own sentiments, or have honestly recorded them, your Committee are confident that the following authorities ought to set this question for ever at rest.

Thus, in a treatise among Justin Martyr's works,

we have the following testimony. “ Q. If songs
 “ were invented by unbelievers, with a design of
 “ deceiving, and were appointed for those under
 “ the law, because of the *childishness of their*
 “ *minds*; why do they who have received the per-
 “ fect instructions of grace, *which are most contrary*
 “ *to the foresaid customs*, nevertheless sing in the
 “ Churches, as they did who were children under
 “ the law? A. Plain singing* is not childish, but
 “ only the singing with lifeless Organs, with Danc-
 “ ing, and Cymbals, &c. Whence the use of such
 “ Instruments, and *other things fit for children*, is
 “ laid aside, and plain singing only retained†.”

* A confusion seems to have crept into the minds of many, relative to singing the praise of God. They conceive, that because the Church of Scotland is hostile to the use of Musical Instruments in the Public Worship of God, she denies the antiquity of Vocal Music in the Church of Christ. There is ground to believe, that the Minister of St. Andrew's Church, his coadjutors, and anonymous advocates, have fallen into this mistake. Now there are three things which the Church of Scotland carefully and accurately distinguishes. First, Plain singing, which she affirms has been in use from the beginning of the Church. Secondly, Cathedral or Antiphonal singing, which she takes to be neither useful, nor very ancient; being the device of the fourth century. Lastly, Musical Instruments, joined with singing in the Church, she maintains is the invention of a much later age—certainly not earlier than the eighth, and not in general use till the thirteenth century.

† “ *En tais ecclesiáis pro airetai ek tūn asmatōn he chresis tūn toiotōn organōn kai tūn allōn tois nepiois outōn harmodiūn kai eupoleleiptai to asai kaplōs.*”

Justin, Quæst. et Respons. ad Orthodox. Q. 107.

The memorable testimony of Pliny, as quoted by Tertullian, combines, at once, Christian and Heathen authority on this subject. "We find it has been forbidden to make a search after us. For when Pliny the younger was Governor of a Province, and had condemned some, and made others comply, being disturbed by the great multitude of the Christians, he consulted Trajan, acquainting him, that besides an obstinate aversion to sacrificing, he could discover nothing concerning their mysteries, but that they held assemblies before day, to sing to Christ as God †."

Thus, Basil, though he highly commends, and zealously defends, the way of singing by *turns*, or what is styled *antiphonal singing*, does not deny that the manner of singing in use during the Apostolic times, was altered by him in his church. On the contrary, he explicitly admits, that the former practice was for the people rising before day light, to go to the house of prayer, and having made confession to God, to rise from prayer, and betake themselves (" *Eis ten Psalmodiam*,") to the singing of Psalms. But now, indeed (" *dichē dianemethentes, antipsalloisin allelois*,") they sing to each other, alternately, in parts, Ep. lxiii. And so far from approving Musical Instruments in the Worship of God, he calls them "*the inventions of Jubal of*

† Tertul. Apol.

“*the race of Cain,*” and thus expresses himself concerning them. “Laban was a lover of the Harp and of Music, with which he would have sent away Jacob: *if thou hadst told me,* said he, *I would have sent thee away with mirth, and Musical Instruments, and an Harp.* But the Patriarch avoided that Music, as being a thing that would hinder his regarding the works of the Lord, and his considering the works of his hands.—In such vain arts, as the playing upon the harp or pipe, or dancing, (*pansamenes tes energeias, tōn ergōn sunaphanidsetai. Kai ontōs kata ten apostolēn liken phonen to telōs toutōn apoleia.*) As soon as the action ceases, the work itself vanishes: so that really, according to the Apostle’s expression, *the end of these things is destruction.*” Comment. in James, chap. v.

Chrysostom, who flourished in the fourth century, often expresses his disapprobation of Instrumental Music, and explicitly declares, “that it was only permitted to the Jews, like sacrifice, for the imbecillity and grossness of their souls, God condescending to their weakness, because they were lately drawn off from idols.” “But now instead of Organs, Christians must use the body to praise God ||.”

|| “*Hoti to palaion boutōs egonto dia tōn organōn toutōn, dia ten pachute-
tates dianoias autōn; kai to arti apespasthai apo tōn eidōlōn. Hōsper
oun tas thusias sunekhōresen hēto kai tauta eptetrepse sungkatabainōn*

Jerome, in his Commentary on Eph. v. 19. thus delivers his judgment on this point. “ We must therefore sing and make melody, and praise the Lord rather with the heart than the voice. For this is what is here said: *singing and making melody in your heart to the Lord*. Let young men mind this, let them mind it whose office is to sing in the church. We must sing to God not with the voice, but the heart. They are not artfully to supple their jaws and their throat, after the manner of the tragedians, that theatrical notes and songs should be heard in the Church; but they are to praise God with fear, with good works, and the knowledge of the Scriptures. If a man has an unpleasant voice, if he has good works, he is a sweet singer in God’s ears. Let the servant of Christ so sing, that not the voice of the singer, but *the thing sung*, may please; that the evil spirit that was in Saul may be cast out of those, who in like manner, are possessed by him, and not be let into those who have turned the house of God into a stage.*” This shews, as has been remarked by Dr.

“ *autōn te astheneia.*” “ *Alla tote men organa en di bōn tas ōdas anepheron. Nuni de anti organōn kebresthai esti tō somati.*” Chrysostom, Psalm cxlix. and cxlii.

If the reader should be at any loss, from these Greek quotations being printed in the Roman characters, he may turn to the original, the passage being fairly quoted.

* “ Et canere igitur et psallere, et laudare Dominum magis animo quam voce debemus. Hoc est quippe, quod dicitur *can-*

Whitby, that Choristers had then obtained an office in the Church, though Jerome seems not much to approve of them. If he disliked Choristers, what would he have thought of Organists?

Augustine, Confess. lib. 10. cap. 33. gives his testimony in favour of plain song in the Worship of God.—“ I wish all nice singing of David’s
“ Psalms were removed from mine, and the
“ Church’s hearing; and that seems safer, to me,
“ which I remember I have been told of Athana-
“ sius Bishop of Alexandria, who made the Read-
“ er of the Psalm sound it with so little altera-
“ tion of his voice, that he was more like to
“ a person delivering a speech, than singing.”

“ *tantes et psallentes in cordibus vestris Domino. Audiant hæc ado-*
“ *lescentuli: audiant hi quibus psallendi in Ecclesia officium est,*
“ *Deo non voce, sed corde cantandum: nec in Tragædorum mo-*
“ *dum, guttur, et fauces dulci medicamini colliniendas; ut in*
“ *Ecclesia theatrales moduli audiantur et Cantica, sed in timore,*
“ *in opere, in scientia scripturarum. Quamvis sit aliquis ut solent*
“ *illi appellare kakophōnos si bona opera habuerit, dulcis apud*
“ *Deum Cantor est. Sic cantet servus Christi ut non vox ca-*
“ *nentis sed verba placeant quæ leguntur: 1 Reg. 16. ut Spiritus*
“ *malus qui erat in Saûle, ejiciatur ab his qui similiter ab eo possi-*
“ *dentur et non introducatur in eos qui de Dei domo scenam ‡*
“ *fecere populorum.*” *Jerom. in Ep. v. 19.*

‡ Vetus hæc damnataque licet a Patribus consuetudo viget hodie in Ecclesiis ubi audiuntur, theatrales moduli et dulcia cantica, quæ de domo Dei scenam faciunt populorum, convenientium ad mulcendas aures vocibus et modulis Tragædorum, quos vulgo.

L’Opera vocant.

Thus it is evident, from the authority of the Fathers, that it was simply vocal melody which was used in singing the praises of God, during the primitive times of the Church. And should we analyze the writings of Ecclesiastical authors in the middle or scholastic ages, we shall find that Instrumental Music is positively condemned. Thus, the celebrated Thomas Aquinas: “ In the old Law, “ God was praised both with Musical Instruments “ and human voices.—But the Church does not “ use Musical Instruments to praise God, lest she “ should seem to Judaize.—Nor ought a pipe, nor “ any other artificial instruments, such as Organ “ or Harp, or the like, be brought into use in “ the Christian Church, but only those things “ which shall make the hearers better men. For, by “ Musical Instruments, the mind is more directed “ to amusement, than to the forming of a good “ internal disposition. But under the Old Testa- “ ment such instruments were used, partly because “ the people were harder, and more carnal; upon “ which account, they were to be stirred up by “ these instruments, as likewise by earthly promis- “ es; and partly, because these bodily instruments “ were typical of something.”—2. 2. Quest. 91. Art. “ 2. ad. 4. *.

* “ Neque fistula ad disciplinam est adducenda, neque aliud aliquod artificiale Organum, puta Cithara et si quid tale alterum est; Sed quæcunque faciunt auditores bonos. Hujusmodi enim Musica Instrumenta magis animum movent ad delectationem, quam per

Others of the Schoolmen might be quoted, but conceiving this to be unnecessary, we proceed to state the judgment of the Reformers.

Pareus in 1st. Cor. 147. declares, “ That in the
 “ Christian Church the mind must be incited to
 “ spiritual joy, not by Pipes, and Trumpets, and
 “ Timbrels, with which God formerly indulged his
 “ ancient people on account of the hardness of their
 “ hearts, but by Psalms, and Hymns, and Spirit-
 “ ual Songs †.”

Zepperus, De Leg. Mosaica, lib. 4. says, “ In-
 “ strumental Music, in the religious Worship of
 “ the Jews, belonged to the ceremonial Law,
 “ which is now abolished.—It is evident, that it
 “ is contrary to the precept of St. Paul, 1 Cor.
 “ xix. who wills, that in Christian assemblies,
 “ every thing should be done for edification,
 “ that others may understand and be reformed:

ea, formatur interius bona dispositio. In Veteri autem Testamento usus erat talium instrumentorum, tum quia populus erat magis durus et carnalis, unde erat per hujusmodi instrumenta provocandus, sicut et per promissiones terrenas; tum etiam quia hujusmodi instrumenta corporalia aliud figurabant.” Thomas Aquinas, 2. 2. Quest. 91. Art. 2. ad. 4.

† “ In Ecclesia excitandus est animus ad Deum et letitiam spiritualem, non tibiis, tubis, tympanis, quod veteri duræ cervicis et stupidæ mentis populo Deus olim indulsit, sed sacris concionibus, Psalmidiis et Hymnis,” *Pareus in 1 Cor. 147.*

“ so even that of speaking in unknown tongues
 “ should be banished from the Church: much
 “ less should that jarring, Organic Music, which
 “ produceth a gabbling of many voices, be al-
 “ lowed, with its pipes, and trumpets, and whis-
 “ tles, making our Churches resound, nay, bel-
 “ low and roar.” And the same Author, speak-
 ing of this practice being retained in some of the
 Reformed Churches, in direct contradiction to the
 judgment of their founders, thus expresseth him-
 self: “ In some of the Reformed Churches, these
 “ Musical Instruments are retained, but they are
 “ not played until the Congregation is dismissed,
 “ all the parts of Divine Worship being finished.
 “ And they are then used for a political purpose,
 “ to gratify those who seek pleasure from sound
 “ and harmony ‡.”

‡ “ Instrumentalis Musica in sacris et cultu divino populi Judaici
 ad ceremonialia Mosaica pertinuit quæ nunc abolita sunt—Utut
 sit contra præceptum et regulam Pauli factum est, qui 1 Cor.
 xix. 26. vult, ut in conventibus Ecclesiasticis ad edificationem om-
 nia fiant, atque alii intelligent et informentur, quo quidem nomine
 linguas etiam in Ecclesia ibidem rejicit, nedum confragosa illa
 organa musica quæ varium vocum garritum efficiunt et Tempa-
 lituis, tubis et fistulis personare, imo perboare et remugire faciunt.
 —In quibusdam Ecclesiis Reformatis organa illa musica retinentur,
 non autem nisi omnibus cultus divini partibus peractis et demisso
 cætu Ecclesiastico pulsantur. Ad finem politicum propter illos
 qui ex sono et numeris oblectationem quandam quærunt quibusque
 huic instrumentali musica interesse libet.” *Zepperus, de Lege Mo-
 saica, lib. 4.*

Molerus in his prelections on the 150th. Psalm, says, “It is no wonder, therefore, that such a number of Musical Instruments should be so heaped together, for although they were a part of the *Pædagogia Legalis*,” yet they are, not, for that reason, to be brought into Christian Assemblies. “For God willeth, that after the coming of Christ, his people should cultivate the hope of eternal life, and the practice of true piety, by very different, and more simple means than these §.”

Erasmus, who was certainly a friend to the Reformation, complained of Instrumental Music as an abuse, and pronounced it unsuitable to the gravity and solemnity of Christian Worship. His words are, “We have brought a cumbersome and theatrical Music into our Churches, such a confused disorderly chattering of some words, as I think was never heard in any of the *Grecian or Roman Theatres*. The Church rings with the noise of Trumpets, Pipes, and Dulcimers, and human voices strive to bear their part with them. Men run to Church as to a Theatre, to have their ears tickled. And for this end, Organ-makers are hired with great salaries, and a company of boys who waste

§ Non nimirum igitur tot musica instrumenta hic coacervari. Quæ cum pars pædagogicæ legalis fuerint non sunt hodie in Christianorum cætibus inducendæ. Aliis enim mediis, et simplicioribus spem vitæ æternæ et pietatis exercitiam, post Christum exhibitum suos colere vult Dominus. *Molerus in Psalmen 150.*

“ all their time in learning these whining tones.
 “ Pray now, compute how many poor people, in
 “ great extremity, might be maintained by the sala-
 “ ries of these singers*.”

It is curious to observe how little our Brother seems to have attended to the history of the Protestant Churches, for it appears, that Instrumental Music would not have been retained even *among the Lutherans*, “ unless they had forsaken their own LU-
 “ THER, who (by the confession of Eckhard, a Ger-
 “ man Doctor of Theology) *reckoned Organs among*
 “ *the ensigns of Baal*. His words are, *Lutherus*
 “ *organa musica inter Baalis insignia refert†.*”
 And, from record, it is evident, that if Instrumental Music is used in some of the Dutch Churches, it is *decidedly against the judgment of the Dutch Pastors*. For in the National Synod at Middleburg in the year 1581, and in the Synod of Holland and Zeeland in the year 1594, it was resolved, “ *That*
 “ *they would endeavour to obtain of the Magis-*
 “ *trate the laying aside of Organs, and the*
 “ *singing with them in the Churches, even out of*
 “ *the time of worship, either before or after Ser-*

* Operosam quandam et theatricam Musicam in Sacras ædes induximus, tumultuosum diversarum vocum garritum, qualem non opinor in Græcorum aut Romanorum Theatris unquam auditum fuisse, &c.

† Vide Eckhard Fasciculus contra. The.

“ *mons. So far are those Synods from bearing
“ with them in the Worship itself.”*

As our Brother seems to lay so much stress upon the practice of the Church of Geneva, where Beza and Calvin had their chief influence, your Committee conceive it proper, to give at some length, the opinion of these great Reformers.

Beza thus expresses himself, “ If the Apostle
“ justly prohibits the use of unknown tongues in
“ the Church, much less would he have tolerated
“ these artificial musical performances, which are
“ addressed to the ear alone, and seldom strike
“ the understanding, even of the performers them-
“ selves†.”

Calvin, in many different parts of his works, gives it as his deliberate judgment, that Instrumental Music ought to have no place in the Public Worship of God under the Gospel.

1st. In his exhortation to Charles the V. concerning the necessity of reforming the Church, he says, “ Unless we intend to confound every thing,
“ we must constantly distinguish between the Old

† Si Apostolus meritò peregrinarum linguarum usum in cœtu Ecclesiastico prohibuit, multò minùs sonos illos Musices Harmonicos, quibus aures solæ, iis quæ cantantur nullo modo, ne ab iis quidem, qui cantant plerumque intellectis feriuntur in Ecclesia tolerasset.

Beza in Colloq. Mompelg. parte 2. page 26.

“ and the New Testament. That although the
 “ observation of a ceremony under the Law might
 “ be useful, now it is not only superfluous, but ab-
 “ surd and pernicious*.”

2d. Calvin elsewhere declares, “ That Instrument-
 “ al Music is not fitter to be adopted into the Pub-
 “ lic Worship of the Christian Church, than the
 “ incense, the candlesticks, and the other shadows
 “ of the Mosaic Law†.”

Lastly, In his Homily on 1 Samuel, xviii. chap.
 1—9. his deliberate judgment on this subject is ex-
 pressed at length; where Organs are particularised
 by him as a *profanation* of the Word and Worship
 of God under the Gospel. His words are,

“ In Popery, there was a ridiculous and unsuitable
 imitation (of the Jews) while they adorned their
 temples, and valued themselves as having made the
 Worship of God more splendid and inviting, they
 employed Organs, and many other such ludicrous
 things, by which the Word and Worship of God are
exceedingly profaned, the people being much more
 attached to those rites, than to the understanding of
 the Divine Word. We know, however, that where

* Nisi enim omnia velim⁹ confundere tenendum est semper dis-
 crimē illud Veteris et Novi Testamenti: quod ceremoniæ quarum
 utilis sub lege erat observatio, non superflua modo nunc sit sed
 absurda quoque et vitiosa.

† “ Non aptiora esse Cultui Divino in Ecclesia Christiana in-
 strumenta Musicæ, quam suffitum, luminaria, aliasque umbras
 legis Mosaicæ.”

such understanding is not, there can be no edification, as the Apostle Paul teacheth, while he saith, How can a person give testimony to the faith, and how can he say, Amen, at the giving of thanks, if he does not understand? Wherefore, in that same place, he exhorts the faithful, whether they pray, or sing, they should pray and sing with understanding, not in an unknown tongue, but in that which is vulgar and intelligible, that edification may be in the Church. What therefore was in use under the Law, is by no means intitled to our practice under the Gospel, and these things being not only superfluous, but useless, are to be abstained from. Because *pure and simple modulation* is sufficient for the praise of God, if it is sung with the heart and with the mouth: we know that our Lord Jesus Christ has appeared, and by his advent, has abolished *these legal shadows*.

“Instrumental Music, we therefore maintain, was only tolerated, on account of the times and of the people, because they were *as boys*, as the sacred Scripture speaketh, whose condition required these puerile rudiments. But in Gospel times, we must not have recourse to these, unless we wish to destroy the Evangelical perfection, and to *obscure the meridian light* which we enjoy in Christ our Lord†.”

† Quare fuit in Papatu ridicula nimis et inepta imitatio, quum templa exornare, Deique cultum reddere celebriorem existimarunt, si Organa et alia istiusmodi multa ludicra adhiberent: Quibus

Whatever, therefore, may be the practice of some Protestant Churches on the Continent, whether Lutheran or Reformed, it is evident, from the *clear* and *decided* judgment of the great Founders of these Churches, given by your Committee, in the very words of these eminent Reformers, that Instrumental Music ought to have no place in the Public Worship of God under the Gospel.

Perhaps it may not be improper here to take notice of what has been considered by the best informed historians, as the ancient and genuine opinion of the Reformed Church of England, relative to In-

maxime dei verbum et cultus profanata sunt. Populo externis istis ritibus addicto potius quam verbi divini intellegentiæ. Scimus autem ubi nulla est intelligentia nullam etiam ædificationem esse. Quomodo Paulus Apostolus docet, quum ait, quomodo potest idiota reddere fidei testimonium, aut quomodo dicturus est Amen ad gratiarum actionem nisi intelligat? Quare fideles hortatur eo loco ut Deum precantes et ipsi Psallentes et precentur et Psallant intelligentia, non lingua peregrina, sed vulgari et intelligibili; ut sit in Ecclesia ædificatio: Quod itaque fuit in usu Legis tempore, nullum hodie locum apud nos obtinet: et rebus istis non modo superfluis, sed inanibus etiam abstinendum est: quod sufficiat pura et simplex divinarum laudum modulatio, corde et ore nostro singuli idiomate: Siquidem scimus Dominum nostrum Jesum Christum apparuisse et umbras illas legales suo adventu dissipasse. Musicam itaque illam instrumentalem teneamus tunc ratione temporis illius et populi fuisse toleratam, quod essent ut pueri, quemadmodum sacra scriptura loquitur, qui puerilibus istis rudimentis indigerent, quæ hodie non sunt ultro revocanda, nisi perfectionem evangelicam velimus abolere, et plenam lucem quam in Christo Domino nostro consecuti sumus obscurare.

Calv. Hom. 66. in 1 Sam. xviii. 1—9 p. 570.

strumental Music. In her Homily of the place and time of prayer, we have these remarkable words:

“ God’s vengeance hath been, and is daily provoked,
 “ because much wicked people pass nothing to re-
 “ sort unto the Church; either for that they are so
 “ sore blinded, that they understand nothing of
 “ God or godliness, and care not with devilish
 “ malice to offend their neighbours; or else for that
 “ they see the Church altogether scoured of such
 “ gay gazing sights, as their gross phantasie was
 “ greatly delighted with; because they see the false
 “ religion abandoned, and the true restored, which
 “ seemeth an unsavoury thing to their unsavoury
 “ taste, as may appear by this, that a woman said
 “ to her neighbour; Alas! gossip, what shall we
 “ now do at Church, since all the Saints are taken
 “ away, since all the goodly sights we were wont
 “ to have, are gone; since we cannot hear the like
 “ Piping, Singing, Chaunting, and *playing upon the*
 “ *Organs*, that we could before? But, dearly belov-
 “ ed, we ought greatly to rejoyce and give God thanks,
 “ that our Churches are *delivered out of all those*
 “ *things which displeased God so sore, and filthily*
 “ *defiled his holy house and his place of prayer.*”

We find also, that the thirty-two Commissioners appointed by Edward VI. the most eminent men then in England either for Divinity or Law, complained of Cathedral Singing, and advised the laying of it aside. Their words are, “ In reading Chapters and singing Psalms, Ministers and Cler-

“ gymen must think of this diligently ; that God is
 “ not only to be praised by them, but *that others* are
 “ to be brought to perform the same Worship by
 “ their counsel and example. Wherefore let them
 “ pronounce their words distinctly, and let their
 “ singing be clear and easy, that every thing may
 “ be understood by the auditors. So that ’tis our
 “ pleasure, that the quavering operose Music, which
 “ is called *figured*, *should be wholly laid aside* ;
 “ since it often makes such a noise in the ears of
 “ the people, that they cannot understand what is
 “ said *.”

And it is a remarkable fact, perhaps not commonly known by the advocates for Instrumental Music in the Public Worship of God, that in the English Convocation held in the year 1562, in Queen Elizabeth’s time, for settling the Liturgy of the Protestant Church of England, the retaining of the custom of kneeling at the Sacrament, the cross in Baptism, and of Organs, carried only by the *casting vote* †.

Burns, in his Ecclesiastical Law, under the title, *Public Worship*, says, “ The rule laid down for
 “ Church Music in England almost a thousand years
 “ ago, was, that they should observe a plain and de-
 “ vout melody, according to the custom of the
 “ Church, while the rule prescribed by Queen Eli-
 “ zabeth, in her injunctions, was, that there should

* Reform. Leg. de Div. Offic.

† Vide Dr. Henry’s Hist. Stripe’s Annals, p. 363.

“ be a modest and distinct song, so used in all parts
 “ of the common prayers of the Church, that the
 “ same may be as plainly understood as if it were
 “ read without singing.—Of the want of which
 “ grave, and serious, and intellegible way, the *re-*
 “ *formatio legum* had complained before.”

From these quotations, therefore, from the Fathers, from the Schoolmen, and the Reformers, we are entitled to say, that the history of the Church affords no countenance to the introduction of Instrumental Music into the Public Worship of God. That it was not admitted in the first seven centuries, can never, as our Brother affirms, be accounted for, by the poverty and the persecution of the Church, nor by the calamities and convulsions of the times. For even supposing that Organs were too expensive and cumbersome Instruments, was not the Pipe, the Cymbal, and the Harp, a cheaper and more portable substitute? Could not Christians have carried these along with them in their flight from city to city, and hid them with themselves in holes, and dens, and caves of the earth. The Jewish captives had their Harps at the rivers of Babel, and why might not persecuted Christians have used theirs, if they had thought them lawful, even in the most distressing scenes of the ten persecutions? Had they believed Instrumental Music to be “ enjoined in the New Testament,” would it not be a foul aspersion on their character, to suppose that death, in its most direful form, would have deterred them from the duty of employing it.

Every person acquainted with the history of the Martyrs of the primitive Church, must know well, that they never shrunk from a single article of Faith or Worship, which they believed to be enjoined by Divine authority. Paul and Silas, at midnight, in the prison of Philippi, sang the praises of God, regardless of them who could only kill the body. But the truth is, that the primitive Christians considered Instrumental Music neither as *lawful*, nor *expedient*, nor *edifying*. If, therefore, at least seven or eight centuries did elapse, before Organs, or by whatever name you are pleased to call these Instruments, were introduced into Christian Worship, and the want of them, during all that period, was never regretted by the Church; it is a most decisive proof, that the primitive Christians regarded them as inconsistent with the purity of Evangelical praise. Your Committee, therefore, cannot go along with the assertion of our Brother, "that it was " ever during periods of *dawning light* that Organs " began to be employed." They consider his assertion as rather problematical, nor can they well comprehend what he means by the *dawn of light* in the eighth century. Its light, in the language of the poet, may be considered as little more than " darkness visible." But whether there was a dawn or not in the eighth century, and whether King Pepin, who devoted that Organ, the present of the Greek Emperor, to the service of the Supreme Being, notwithstanding the heroic soul ascribed to

him by our Brother, perfectly understood the nature and spirit of the Gospel of Christ, your Committee cannot positively determine: But they are confident, that Instrumental Music began to be introduced into the Church, when ignorance, superstition, and the love of external pomp, had made men more desirous of having their ears delighted, than their hearts improved,—at a time, when all authors are agreed, that Antichrist was already come into the world. When our Brother, therefore, affirms that Organs were not at first “employed by the
 “authority of a papal decree, but by the dictates
 “of pious feeling, prompting the enlightened mind
 “to consecrate the labours of genius to the devout
 “exercise of praise;” he ought to reflect, that from a desire to consecrate the labours of genius in painting and statuary to the service of God, first admiration, then devotion, and at last worship, came to be paid to images. From allowing pious feeling to hurry the mind too far, respecting the manner in which the Gospel should be taught, or the service of God performed, we may date almost every corruption which has disfigured Christianity. The conception, that we should be more at leisure to serve God, if we could abstract ourselves from the cares of the world, paved the way for the *monastic* life. The conception that we never could mortify the body, and the lusts thereof too much, gave rise to penance, and its train of absurdities. Mistaken pious feeling, therefore, may have

led men, in every age, to add many extraneous circumstances to the Worship of God, and may still induce Protestant reformed Churches on the Continent to retain them. But wise men must always despise that pomp which is merely designed to amuse children or the vulgar. With Protestant Churches abroad, we have no bond of communion. We shall apply to them the words commonly used in the public evening prayer of our Presbyterian Worship, "May the reformed Churches be reformed more and more!"

3d. We shall now proceed to examine the third argument adduced by the Minister of St. Andrew's Church, containing his reason why Instrumental Music was not employed in Scotland since the Reformation, and his account of that prejudice, as he is pleased to style it, which still remains against it. He affirms that it arose from the peculiar state of the civil government of the country, which, during the whole of the sixteenth and seventeenth centuries, was of such a nature as to grant no *leisure* to the people of Scotland to attend to Sacred Music. But that the tide of human affairs is now so strong, *the hand of God guiding the progress of mind*, in matters relative to the improvement of Psalmody, as cannot be resisted.

A strict and accurate attention to the history of the Church of Scotland, will, indeed authorize us to conclude, that our forefathers in matters of religion, were often tyrannically used, by the ruling

powers, and that they had much to struggle with, before they obtained that form of Ecclesiastical polity established at the Revolution, secured at the Union, and invariably acted upon since that time. But the same history will show, that the reason why Instrumental Music was not employed in Public Worship in Scotland, was, because both people and teachers looked upon it as the offspring of Judaism, and abhorred it as a relic of Popery, and too intimately connected with that Prelatic form, which our forefathers never could endure. If we consult the Second Book of Discipline, framed in the sixteenth century, and the Directory composed in the seventeenth, we will find, that our forefathers entertained the most clear and distinct ideas of what they esteemed Scriptural and Evangelical in Church Government, in Discipline, in Doctrine, and in Public Worship. And during all their struggle, from the Reformation to the Revolution, either with the Popish or Prelatical Sovereigns of the House of Stewart, they never, for a single moment, lost sight of these four great branches of Ecclesiastical polity. They declared, in the most energetic terms, that they *were reformed by Presbyters*—that they were determined to copy from no model but that of the Scriptures, as understood by the primitive Church, and from their conduct, as illustrated by the Acts of Assembly, 1638. And from their directions to their Commissioners to the Westminster Divines, to be found in their Letters

published in the year 1644, you clearly perceive, that they most decidedly and unequivocally condemn Instrumental Music, to be an antichristian mode of Worship. Why then does our Brother endeavour to parry the argument, by saying, “ that the aversion which the Scotch nation discover to Instrumental Music in the Public Worship of God, proceeded from the circumstance of their having no *leisure* to attend to it.” In this vague manner of accounting for customs and modes of Church Government, you might affirm, that the *Magna Charta*, the Bill of Rights, and the Revolution settlement, so much gloried in by the inhabitants of these Lands, were all devised and obtained by *mere accident*. The truth is, the Scotch nation has no objection to Instrumental Music in the common amusements of life. It has been allowed by authors, foreign and domestic, that, as a people, their genius is much more musical than that either of the English, the Dutch, or the French. But the people of Scotland abhor the blending of the inventions of men with the Worship of God. They conceive Instrumental Music inconsistent with the purity of a New Testament Church. It is not strictly true, that Psalmody was almost annihilated in the reformed Church of Scotland. For, in direct opposition to the assertion of our Brother, there is the most satisfactory evidence, that from the Reformation, down through the sixteenth and seventeenth centuries, our church had leisure to pay attention to Sacred

Music;—schools were appointed for teaching it, and even the Government gave their countenance, by Acts of Parliament, for the same laudable purpose. Thus, in the 6th Parliament of James the VI. 1579, “ Our Sovereign Lord, with advice of
 “ his three Estates of this present Parliament, re-
 “ quests the Provosts, Baillies, Council and commu-
 “ nities of the maist special Burrows of this realm;
 “ and the Patrons and Provosts of the Colleges,
 “ where Schools are founded, to erect and set up
 “ *ane Sang* School, with a master sufficient and
 “ able for instruction of the youth in the said science
 “ of Music; as they will answer to his Highness,
 “ upon the peril of their foundations, and in per-
 “ forming of this his Highness request, will do unto
 “ his Majesty acceptable and good service.” Thus, it is matter of history and statute, not of opinion or conjecture, that both the Church and the Civil Government of Scotland were not inattentive to Psalmody. During the whole of that violent struggle, which existed for more than a century after the Reformation, betwixt Prelacy and Presbytery, the people found abundance of *leisure* in the year 1592, to frame the great Charter of Presbytery. And betwixt the years 1638 and 1660, they had *leisure* to join in framing a Confession of Faith and Directory, and *leisure* to put that Directory in practice. Why then, does our Brother affirm, “ that the reason for
 “ Instrumental Music not being introduced into the
 “ Public Worship of God in Scotland, proceeded

“ chiefly from this circumstance, that the people
 “ had not much *leisure* to attend to Psalmody?”
 Knox, and Melville, Rutherford, and Henderson,
 men to whom we owe much, were of too active a
 disposition of mind, and too anxious to settle our
 Presbyterian polity upon a firm foundation, to
 leave us any room for imagining that they had not
 attended to the minutest form of Public Worship.
 That laboured, and oratorical description given us
 by our Brother, of the character of our Scottish Sove-
 reigns from the Reformation to the Revolution, may,
 indeed, serve to shew that they were a most un-
 principled race, but it can never serve to establish
 what he means to prove by it, that neither the peo-
 ple nor the Presbyterian Established Church of Scot-
 land, had any aversion to Instrumental Music in
 the Public Worship of God; but were hindered
 from adopting it merely by the want of *leisure* to
 attend to that object, from the peculiar political si-
 tuation of their country. Your Committee begs
 leave to call your attention to the following remark-
 able fact, as narrated by Calderwood, in his Church
 History, page 674. “ Upon Saturday the 17th of
 “ May, 1617, the English Service, singing of que-
 “ risters, and playing on Organs, and Surplices,
 “ were first heard and seen in the Chapel Royal.
 “ On the 25th December, same year, Mr. William
 “ Cooper, Bishop of Galloway, preached as Dean of
 “ the Chapel Royal, where there was playing upon
 “ Organs: So the Bishops practised novations, be-

“ fore ever they were embraced by any General As-
 “ sembly, and therefore ought to have been seclud-
 “ ed from voting afterwards in that matter, and
 “ condignly censured.” Thus, it is matter of his-
 tory, not of opinion or conjecture, that the Church
 of Scotland was not inattentive to Psalmody. That
 an attempt was even made by the King and his cour-
 tiers to revive the use of Organs, and that this was
 deemed an Innovation so odious, that it shrunk be-
 fore the scrutinizing, and commendable zeal of our
 forefathers. This attempt was made in the year
 1617, when Prelacy was established in Scotland,
 but notwithstanding all that Royalty could do, the
 attempt was abortive, and the practice never ex-
 tended beyond the walls of the Chapel Royal: So
 hostile was this Church, even in Episcopal times,
 to Organs in Divine Worship. The same invinci-
 ble hostility appears in the year 1644, after Presby-
 tery had been restored. It continues to operate
 from the Restoration to the Revolution, during the
 time when Prelacy had again supplanted Presbytery
 in our native land. It bursts forth with renewed
 vigour, from the Revolution to the Union, when
 Presbytery was once more restored and settled for
 ever, as the Ecclesiastical government of this part
 of the United Kingdom. This invincible hostility
 procured the Act of Parliament, styled the Act of
 Security, and the Act of Assembly against Innova-
 tions, (vide Appendix) as barriers to preserve the pu-
 rity, the simplicity, and the uniformity of our Pub-

lic Worship. And from the Union, down to the present moment, the project which was formed a few years ago, of introducing an Organ at Aberdeen, and this late attempt at Glasgow, are the only indications of a desire to undermine the invincible spirit of our forefathers, against Instrumental Music in the Public Worship of God.

Your Committee most cordially go along with the panegyric which our Brother pronounces upon our venerable Reformers; but are at a loss to comprehend, how this panegyric can be reconciled to the opinion which our Brother says, he has long entertained, relative to Instrumental Music in the Public Worship of God. Does our Brother seriously think, that Knox, and Melville, and Rutherford, and Henderson, were of his mind? Knox was educated under Popery, and habituated to the use of Organs from his infancy. He had travelled on the Continent; he had resided at Geneva; he had sojourned in England. All these circumstances were calculated, as our Brother knows, to form and cherish a predilection for Instrumental Music in the Public Worship of God, had Knox not considered it as unlawful.

It has been said, that both Knox and Melville were obliged to yield up their own judgment to the fury of the times, and to overlook those outrages against the ancient Worship, which in their hearts they condemned. Granting, that they could not controul the fury of the populace in its first paroxysm

ism, for destroying the Cathedral service, could they not afterwards teach their countrymen to discriminate the *harmless* Organ, as our Brother terms it, from the idolatrous Image? Could they not have persuaded their countrymen, if they had thought proper, to restore the *harmless* Organ to its place in the Church, as easily as they persuaded them to occupy those edifices which had been polluted by Popery? At least, if this was impracticable, could they not have regretted the perverseness of their countrymen, in banishing from Public Worship, such an *enchanted instrument of edification*? But Knox, and Melville, Rutherford, and Henderson, offer not one word in its behalf. They allow it to perish unnoticed, as a portion of that trumpery which ignorance and superstition had foisted into the house of God. Your Committee are neither conscious of religious nor political antipathies, founded in prejudice, operating in their minds. From attending to the history of the Church of Scotland, and from the studying the genius of its people, they are perfectly convinced, that the fixed, determined opposition to the use of Instrumental Music in the Public Worship of God, both in the Established Church, and amongst the various bodies of Dissenters, ariseth from *legal, political, moral, and scriptural* grounds—not from the want of *leisure* in our Ecclesiastical Patriots, to attend to Sacred Music—not from the want of money to purchase such Instruments—not from the want of ac-

commodation in our Churches to use them. And when our Brother is pleased to say, that the times when the Westminster Confession of Faith, and the Directory were composed, were times of fierce and furious war against the Church of England;—he ought, in the spirit of fair and candid reasoning, to have added, that they were times to which Scotland is much indebted;—times in which a bold, free, devout, and thinking people, opposed an attempt to enslave their consciences, and entangle their affections in the labyrinth of foolish and useless rites and ceremonies, which neither they nor their fathers could bear.

4. We now proceed to scrutinize our Brother's fourth argument, viz. That the Act of Security, the Act of Union, and the Act against Innovations, had more important objects in view, with which Organs have no concern—roundly asserting, “ that
“ that cannot be illegal, against which no law ex-
“ ists—that cannot violate, which touches not the
“ constitution.”

Your Committee cannot help saying, that the reasoning of our Brother upon this part of the subject, appears to them very vague and desultory. He, at one time, applauds the spirit of these Acts, and vindicates the character of our Scotch Patriots, who had wisdom to frame them, courage to demand them, and perseverance to obtain them. At other times, when these Acts seem too pointedly and conclusively to oppose his favourite measure, he starts

off at a *tangent* from the legal argument, and striveth to amuse, and even to perplex us, with subtle and metaphysical reasoning, “about the nature of
 “ sound—about a mode without a subject—and
 “ about the ever varying, unsubstantial nature of
 “ musical tones, exclaiming, that our national uniformity can never be broken in upon, by introducing
 “ a certain quantity of modulated sound in the
 “ pipes of an Organ: And to attach perpetuity of
 “ form, to things from their nature incapable of uniform duration, would be a solemn mockery of
 “ our venerable Legislators.” And therefore, what the wisdom of our Church and State has anxiously guarded against, in the Claim of Rights, in the Act 1693, for settling the peace and quiet of the Church, accompanied by the Acts of the General Assembly against Innovations, was entirely directed against the *Hierarchy and the Service-book, and not against Instrumental Music*. And in no less than three different places of his Statement, he has been pleased to say, “ That the Respondents;
 “ (of course the Presbytery), from not attending to the spirit and meaning of these
 “ Laws, have argued strongly against Episcopacy,
 “ which our Brother never wished to defend; and
 “ that the Presbytery have passed a sentence, which,
 “ in his opinion, goes far beyond the object they
 “ meant to condemn. That cannot be illegal, against
 “ which no law exists, *nor could exist*,—that cannot
 “ violate, which touches not the constitution,—that

“ cannot be against the genius and constitution
 “ of our Church, which habitually recommends to
 “ her people the singing of the Psalms of David:”
 As your Committee, however, conceive that the
 judgment of the Presbytery upon the 7th October
 last, was well founded, that the *ratio decidendi* was
 legal and constitutional, and that the prohibition of
 Instrumental Music in the Public Worship of God,
 in all the Churches and Chapels under its jurisdic-
 tion, was a wise and salutary measure; they shall
 take the liberty of stating, at some length, what
 they conceive to be the Law of the Land,—the Law
 and the Constitution of the Church of Scotland, upon
 this subject. For your Committee believe, that it
 is this argument, chiefly, which must determine the
 question between our Brother and us.—Every opi-
 nion, founded upon the history of the Church in
 general, or taken from the practice of foreign re-
 formed Churches, or from speculative notions of
 public utility, or private edification, must, compara-
 tively speaking, be vague and desultory;—but the
 argument drawn from the Law of the Land, and
 the Law and Constitution of our own Church, must
 be clear, positive, and conclusive. To this argument
 your Committee wish particularly to direct the at-
 tention of the Reverend Presbytery, of Dr. Ritchie,
 and of the world.

When James the VII. had forfeited the crown,
 and when his throne was declared vacant, by the
 Scotch Convention, agreeably to the Claim of

Rights made by that Convention, the Presbyterian Religion was established by William and Mary, and agreeably to the same Claim of Rights, Prelacy is *for ever abolished within the kingdom of Scotland*, and a form of Worship, differing from the form, which, at that time, was exercised by the Established Church of England, was to be adopted. Now, though the use of Instrumental Music is certainly not enjoined by the Canons of the Church of England, and though it is practised on the Continent, in Churches which are not Episcopal, yet it is well known, that all denominations of Christians, both in England and Scotland, did, at that period when the Claim of Rights was framed, consider Instrumental Music a characteristic of Prelacy, and directly opposed to the Vocal Music, for which the Reformed Church of Scotland had uniformly contended. Therefore, we conclude, from the sweeping clause contained in the Scotch Claim of Rights, that Instrumental Music was abolished along with Prelacy. And from attending to the history of the disputes which took place in England, between the Puritans and the Episcopalian Church; we are entitled to say, that the Puritans considered Instrumental Music as intimately and essentially incorporated with the Public Worship of the Prelatical Church. This will be found to be their opinion, as recorded in Strype's Annals, and Neal's History of the Puritans.

When, therefore, the Scotch Patriots demanded,

at the Revolution, in their Claim of Rights, that Prelacy should be abolished, they had no reserve in behalf of any one part of it whatever, whether essential to it, or merely accidental; but fairly and candidly meant, that not only Prelatical government, the Liturgy, and Service-Book should be abolished, but likewise the kneeling at the Sacrament, the sign of the Cross in Baptism, and Instrumental Music in Public Worship, should share the same fate. But as some form of Worship was to be substituted in room of the Prelatical, now abolished, the People of Scotland, demanded, with great earnestness, in their Claim of Rights, that the Doctrines contained in the Westminster Confession of Faith, including the *sum and substance* of the Doctrines of the Reformed Churches, and that the Church government specified in the great *Charter* of Presbytery, 1592, and a discipline, as practised in the purer times of the Church, should be granted unto their request;—all which claims were heard with attention, reduced into proper form, and enacted accordingly.—Now, your Committee beg leave to observe, that the *outline of the Public Worship of God*, to be used in the Presbyterian Church of Scotland, is specifically and clearly stated in the 21st chap. of the Westminster Confession of Faith, which, in fact, contains the sum and substance of the Directory relative to the reading of the Word—to Prayer—to Preaching—to the celebration of the Sacraments—and to Praise;—the five distinct heads under which

the Reformed Presbyterian Churches arrange Public Worship. The Confession of Faith was framed in the year 1647, confirmed by Act of Parliament 1649, and therefore it is certain, that the framers of it had distinctly in their view the Directory for Public Worship, approved by the General Assembly in February 1645, and confirmed by Act of Parliament in the same year.

In the 21st. chap. of the Confession of Faith, we have the most decided and unequivocal language, relative to that part of Public Worship, styled Praise,—“It is the singing of Psalms with grace in “the heart.” But as the Westminster Confession of Faith is not only the standard of our Church, but forms an Act of Parliament, now in force, a part of the Public Statute Law of the Land, your Committee, therefore, are entitled to conclude, that our forefathers intended, by the Claim of Rights, that Instrumental Music should be condemned and abolished, along with the other rites and ceremonies of the Prelatical Church. And that the form of Worship, “the singing of Psalms with “grace in the heart,” as now in use, should be substituted in its room. Your Committee affirm, that when our forefathers framed the Claim of Rights, they had the most *clear, distinct, and accurate idea* of a form of Public Worship, from which Instrumental Music was utterly excluded. We next proceed to analyze those other Acts of Parliament, re-

lative to our Presbyterian Church, which flowed from, or are founded upon, the Claim of Rights.

It is more than probable, that if we knew every particular relative to the practice of the Clergy in those times, that some discrepancy of opinion, relative to Public Worship had begun to appear betwixt the year 1688 and the year 1693,—most likely between the Ministers which had been ejected at the Restoration, and now restored to their Kirks; men who may be considered as strict and conscientious Presbyterians, —and some of those Conformists who had been educated under the Episcopalian Church of Charles and James, but who, by taking the oaths to King William, were continued in their *cures*, and who had a hankering after the rites and ceremonies of the Prelatical Worship which was practised in England.— Thus, in an Act passed, 1693, entitled, an Act for settling the peace and quiet of the Church, “ Their
 “ Majesties, with the advice and consent aforesaid,
 “ statute and ordain, that uniformity of Worship,
 “ and that the administration of all Public Ordina-
 “ nances within this Church, be observed by all the
 “ said Ministers and Preachers, as the same are at
 “ present allowed and performed therein, or shall
 “ hereafter be declared by the authority of the same;
 “ and no man shall be admitted, unless he subscribe
 “ to observe, and do actually observe the foresaid u-
 “ niformity.” But where is that form of Wor-
 ship specified, but in the Directory, as engrossed
 in the 21st. chap. of the Confession of Faith, which

is the "*singing of Psalms* with grace in the heart?" But if there should remain the least dubiety, concerning what idea is to be attached to the expression, "*singing of Psalms* with grace in the heart," the last chap. of the Directory completely explains it. "In singing of Psalms," says the Directory, "the voice is to be tuneably and gravely ordered, and that the whole Congregation may join herein, every one that can read, is to have a Psalm Book, but for the present, where many in the Congregation cannot read, it is convenient, that the Minister or some other fit person, appointed by him and the other ruling officers, do read the Psalm, line by line, before the singing thereof." Your Committee, therefore, with the most perfect confidence affirm, that the uniformity in Public Worship, enjoined by the Acts 1693, among other things, signifies the singing Psalms with *the voice alone*.

Had the Kingdom of Scotland remained an independent Kingdom, possessing a separate Parliament, as it possessed distinct Laws, and a separate Ecclesiastical Establishment, it is probable, that the Scotch nation would have been completely satisfied with the regulations and Acts already quoted, in favour of its *Worship*, Doctrine, Discipline, and Government; seeing that there was but little danger now, of its form of Worship being corrupted, or altered by its own inhabitants. But, the moment that there was a plan in agitation, for a Union of the two Kingdoms under one Parliament, the people of Scot-

land foresaw, that, if this Union took place, there would be greater intercourse, than formerly, betwixt the two nations. Besides, from the circumstance of our Legislators being called upon to reside occasionally, in a country where the Prelatical form of Worship was established, and from the obligation of obeying the Test Act, before they could enjoy the public offices of the State, there might be some risk that our Presbyterian mode of Worship would, by degrees, and imperceptibly, come not only to be *corrupted*, but *altered*. The nation, therefore, became exceedingly jealous, lest the Union, so much desired by Government, should prove prejudicial to the form and purity of our Presbyterian Worship. Accordingly, in Queen Anne's first Parliament, it is enacted, "that it should even
 "be high treason, in any of the subjects of this
 "Kingdom, to quarrel, impugn, or endeavour by
 "writing, or advised speaking, or other open act or
 "deed, to alter or innovate the Claim of Rights,
 "or any article thereof*." Most likely, this Act was passed, in order to crush the rash hopes which the *Nonjurant* Church of Scotland was indulging, that the Union would gradually introduce Prelatical Worship. When, therefore, in 1705, the Parliament of Scotland took into their consideration, with what earnestness the Queen's Majesty had recommended an Union betwixt her two independent

* See Appendix.

Kingdoms, and that Commissioners were now appointed for the purpose of treating; they expressly enjoin, “ that the Scotch Commissioners, shall not “ treat of, or concerning any alteration of the *Worship of the Church of this Kingdom, as now by Law established* *.” This clause, therefore, most certainly had in view the form of Worship expressed in the Directory, engrossed in the 21st. chap. of the Confession of Faith, founded upon the Claim of Rights, and ordered to be uniformly observed in all the Established Churches of the Land, and approved by the Act 1693, and ratified by the Act of Assembly 1705. Accordingly in the next Session of Parliament, 1706, in pursuance of these principles and views of our forefathers, the celebrated Act of Security was passed, containing these words, “ That the form “ and purity of Worship, *presently in use* within “ this Church, shall remain and continue *unalterable*.” And in order to avoid all ambiguity, the expressions in the Act are varied, that the one may be a clear and distinct comment upon the other.

In the first clause of the Act, the words are, as *presently professed* within this Kingdom; and then it adds, “ as now by Law established; then it adds, “ *as presently in use in this Church;*” and the clause which ordains the same to be observed by all Regents and Masters, in every University, the words are, they “ *shall practise and conform themselves*

* See Appendix.

“ to the worship presently in use in this Church.” And it is farther enacted, that the Sovereigns, on their accession to the Crown, shall swear and subscribe to maintain, and preserve inviolably, the Worship, Discipline, Rights and Privileges of this Church, as above established by the Law of this Kingdom, in prosecution of the Claim of Rights, and it is likewise statuted and ordained, “ that this Act of Parliament shall be held as an essential condition of any Union to be concluded betwixt the two Kingdoms, *without any alteration thereof, or any derogation thereto, in any sort, for ever;*” all of which clauses were engrossed in that Act, styled the treaty of Union, and now considered as the public Law of the Land, for a century past.

Now when you analyze the counterpart of this Act, as passed by the English Parliament, for the security of their Church, before they allowed their Commissioners to treat of any Union; when you observe the jealousy expressed by their Parliament for the preservation of their form of Worship, and the accurate manner in which they describe that form, you cannot hesitate a moment in concluding, that the Scotch Patriots, at least equally enlightened, and equally zealous with their English neighbours, had a clear, accurate, and precise idea of what was meant by *the form and purity of Public Worship then in use in Scotland.*

The English, attached to the Worship, Discipline,

and Government of the Ecclesiastical Establishment of their own country, *enact*, that their Commissioners, “ shall not so much as treat of concerning any
 “ alteration of the Liturgy, Rites, and Ceremonies
 “ of the Prelatical Church, as by Law confirmed;” quoting the 13th of Queen Elizabeth, and the 13th of King Charles the II. which Acts, the King is sworn to observe at his Coronation. Too many people, by not attending exactly to the state of the Religious Establishments in the two different countries, at the time of the Union—two independent Kingdoms, under one Sovereign, each jealous of the other;—the Southern part of the Island remembering with disgust what they had seen practised under the government of Cromwell; and the Northern, recollecting with horror, what they had suffered under the Episcopal administration of Charles II.—have formed partial and erroneous views concerning the spirit of the Acts of Security of the two different Countries, at the time of the Union. While each nation was exceedingly jealous that no alteration should take place in their own form of Worship, it was not necessary that they should step beyond their proper ground, and *verbatim et literatim*, condemn the practice of their neighbours, who were now to be connected by an incorporating Union, under one Parliament. While the English nation expressly *enact*, that no alteration should take place in their Liturgy, Rites, and Ceremonies, as by Law established, they would consider it as both

injudicious and indelicate, to condemn our Directory, our Presbyterian Worship, and our Confession of Faith, in open and avowed expressions. Still, however, if in the present day, any English Bishop should, of his own accord, attempt to introduce the Presbyterian form of Worship into the Established Church of England, your Committee have no hesitation in saying, that it would be contrary to the express Law of the Land. By parity of reasoning, though Instrumental Music in the Worship of God is not, *totidem verbis*, condemned or forbidden in our Act of Security, out of regard to the feelings of the Church of England, still, as in that Act, *the form and purity of Worship then in use in Scotland, is to remain unalterable*. Will any man, therefore, pretend to say, that if Instrumental Music shall be attempted to be introduced into our Public Worship, that it is not contrary to the Law of this part of the United Kingdom? That very form of Worship *then in practice*, was to continue *in all time coming*. Now, it is known to the whole world, that betwixt the Revolution and the Union of the two Kingdoms, the singing of the praises of God in Public Worship with the voice alone, was the use and practice of the Established Church of Scotland.

Your Committee has been at the more pains to illustrate the Scotch Act of Security, as they apprehend, that both their Brother and the Congregation of St. Andrew's, have allowed their judgments

to be misled in this question, by a mere *quibble*; conceiving, because they did not read in the Act that *Instrumental Music was forbidden, totidem verbis*, therefore, that there is no Law against it; but your Committee maintain, that they have not interpreted the Act of Security more strictly, than its history spirit, and enactments will justify, agreeably to the authorized interpretation of any public Act relative to privilege. When a positive defined practice is commanded to be observed by any class of men, any other practice altering the former, is most certainly prohibited by the spirit of that Act, though not expressed in words: and therefore, if the form of Worship in use and practice at the Union was to continue unalterable in all time coming, Instrumental Music is most clearly, and to all intents and purposes forbidden, and condemned. And the civil Magistrate hath authority to take order, that unity and peace be preserved in our Church, and that all Innovations in Public Worship be prevented or reformed. Such, your Committee hold to be the Law of the Land, and what they are confident in affirming, that neither the Imperial Parliament of Great Britain, nor the General Assembly of the Church of Scotland can alter, without infringing the civil and political constitution of this part of the United Kingdom, as understood and ratified by the treaty of Union. Surely, then, our Brother hath not attended carefully to the spirit and meaning of those Acts of Parliament now quoted, when he so

roundly asserts, “ that cannot be illegal, against
 “ which no Law exists—that cannot violate, which
 “ toucheth not the constitution.”

Let us now examine the Ecclesiastical Constitution of this part of the United Kingdom, as specified and confirmed by the Acts of her General Assemblies, and your Committee flatter themselves, that they will be able to show, that Instrumental Music in the Public Worship of God, is contrary to the spirit and principles of our Presbyterian Church, and that the very bold and extraordinary assertions of our Brother, contained in his Statement, are erroneous and improper. His words are, “ that
 “ cannot be against the spirit and genius of our
 “ Church, which she habitually recommends to the
 “ people, by her appointment of the singing of
 “ David’s Psalms.—Before declaring her prohibition of Organs, it is incumbent on the Church to
 “ expunge from the Sacred Records, those passages
 “ which seem clearly to recommend the use of Instruments in Worship, that thus the Worshippers
 “ may be delivered from the inconsistency of promising and exhorting each other to do, what in
 “ their hearts they resolve, and are forbidden by
 “ the Church to perform.”

In treating this part of the subject, your Committee wish it to be understood, that every Established Church is entitled to arrange, in the form of a Creed, a Confession of Faith, or a Catechism, her explanation of the doctrines contained and set forth in the

sacred Scriptures. This was done in the earliest times of the Church of Christ, and has, with great propriety, been imitated by the Church of Scotland. Every Church has likewise a right to settle her form of Public Worship, and to commit it to writing. By some Authors, this writing has been styled a *Missal*, by others a *Liturgy*, and by the Scotch a *Directory*. These creeds, and confessions, and catechisms, and directories, if once recognised, established, and put under the protection of the State, that Church, so protected, has it not in its power to alter or infringe the fundamental principles contained in these writings, if they mean to live under, and claim the protection of Civil Authority.

1st. It is true, that we in Scotland, acknowledge no temporal head in matters of religion. We deny the supremacy of the King over our Presbyterian Church. The executive, judicial, and legislative powers, in matters purely Ecclesiastical, are vested in our Church, following the gradation of her various courts; but still she must legislate, judge, and execute, agreeably to her Confession of Faith, her Directory, and Presbyterian government. These are fundamental principles, acknowledged and protected by the State, which every Minister and Elder is sworn to obey; and which the Civil Magistrate is bound to see observed, in the most full and literal sense.

2d. Nay, so well understood is this principle in the Law of Scotland, that “the Magistrate has au-

"thority to take order, that unity and peace be
 "preserved in the Church—that all corruptions or
 "abuses in Worship be prevented or reformed, and
 "the ordinances of God duly settled, administered,
 "and observed. It is the duty of the people to
 "honour their persons, to obey their lawful com-
 "mands, and to be subject to their authority; and
 "as it is the proper duty of Magistrates to execute
 "the Laws, it is their right and duty to execute
 "these Laws which secure the uniformity of our
 "National Public Worship, as it was practised in
 "the year 1707." And this they may do, by in-
 flicting civil penalties, and if they shall omit any
 part of this sacred duty, they must answer for it
 to God and their country.

When, therefore, we take into our consideration
 the Directory for Public Worship, and the 10th
 Act of Assembly, 1705*, receiving that Directory,
 the 21st chapter of the Confession of Faith, and the
 Act against Innovations, passed 21st April, 1707, in
 connection with the practice of the Church of Scot-
 land, for at least a hundred and twenty years, fol-
 lowing out what it believed to be the constitution
 of our Presbyterian Establishment, your Committee
 affirm, that Instrumental Music in the Public Wor-
 ship of God, is contrary to the principles and spirit
 of the Church of Scotland.

The Act of Assembly 1707, against Innovations,

* See Appendix.

which your Committee are afraid, their Brother, in his Statement, has some how or other overlooked, begins by observing, (vide Appendix,) “ that the introduction of Innovations in the Worship of God, “ has been of fatal and dangerous consequences.” It then goes on to state, “ that the purity of Public Worship hath been expressly provided, by “ diverse Acts of Parliament;” and after intimating, “ that Innovations either have taken, or are “ about to take place,” therefore, “ the General Assembly being moved with zeal for the glory of “ God, and the purity and uniformity of his Worship, doth hereby discharge the practice of all “ such Innovations, and order Ministers to represent to their people the evil thereof, and instruct “ the Commissioners to use all proper means of “ applying to Government, or otherwise, for suppressing or removing all such Innovations.”

In conformity to this Act of Assembly, the Church of Scotland, ever since the year 1711, have peremptorily ordained the following questions among others*, to be put in the most solemn manner, to every Minister at his ordination, and his answers to these questions, are known by the name of his ordination vows.

1st. “ Will you practise and maintain the purity “ of Worship, as presently practised in this National Church, and asserted in the Act against Innovations?”

* See Appendix.

2dly. “Do you promise to submit yourself quietly and meekly to the admonition of the Brethren of this Presbytery, that you will follow no divisive courses, from the Established Worship and Doctrine of this Church?”

And in the Formula, which every Minister subscribes at his ordination, he sincerely owns the purity of *the Worship presently authorized and practised in this Church, and that he will constantly adhere to the same; and that he will neither directly nor indirectly endeavour the prejudice and subversion thereof.*

If such, therefore, be the Ecclesiastical Statutes of our Church—if our Acts of Assembly and Formula be not mere *waste paper*—and if language has any meaning, we solemnly and positively affirm, that the introduction of Instrumental Music into the Public Worship of God, within the kingdom of Scotland, is contrary to the Law and Constitution of our Established National Church.

We cannot help taking notice of a circumstance which tends to corroborate what we understand by the Principles and Constitution of the Church of Scotland. The numerous bodies of Seceders, under the various names of Covenanters, Associate, and Relief Synods, which have left our Establishment, and declined its authority, were surely at full liberty to indulge the humour and wish of their respective congregations, yet in no one instance, has that wish or humour led them to introduce Instrumental Music into the Public Worship of God. Why?

Because they conceive it is contrary to the principles of Presbytery. They have uniformly adhered to that mode of religious Worship, enjoined by the Directory,—the singing of the praises of God by the human voice alone. This attachment to simple Worship, is so strong, and so universal, and the habits connected with it so predominant, that we may consider it as the common consuetudinary Law of the Country.

5th. Let us now proceed to analyze our Brother's fifth and last argument.—He affirms, that the Organ “ was introduced into St. Andrew's Church
 “ upon *pure Presbyterian principles, and that no*
 “ *Law exists, or can exist, against such use of it*
 “ *as took place upon the 23d of August last;* and
 “ that after the most serious attention to the sub-
 “ ject, he cannot discover the most distant approach
 “ to any violation, either of the purity or unifor-
 “ mity of our Public Worship.”

His mode of reasoning upon this part of the subject, your Committee cannot help considering not only as metaphysical, but also tinctured with something not unlike sophistry. They shall analyze his argument, sylogism by sylogism. He says, “ it
 “ could not be an innovation upon the object of
 “ Worship, for we worship the one God;—or on
 “ the subject of Praise, for we all sing the same
 “ Psalms;—or upon the posture of the Worship-
 “ pers, for we all sit, as becomes true Presbyterians;
 “ —or upon the tunes, for we sing only such as are

“ in general use;—or upon the office of the Precentor, for he still holds his rank, and employs the commanding tones of the Organ for guiding the voices of the people.”

We may allow it to be perfectly true, that, upon the 23d of August last, the Minister of St. Andrew's and his Congregation worshipped *the one God*, that they sang the same Psalms as usual, that they sat as became Presbyterians, when they praised the Lord, and that the Precentor held his place in the desk, &c.—yet, after all, by introducing an Organ, as an appendage, they manifestly made an innovation on the form and purity of our Public Worship, in direct opposition to pure Presbyterian principles.

Such conduct was not agreeable to pure Presbyterian principles, because, in the first place, it was an innovation on the ordinary external form of Worship. For, by blending Instrumental Music with the human voice, that the Congregation might better express the emotions of their heart, the simple melody of our forefathers becomes immediately changed into a medley, composed of animate and inanimate objects. Of course, the *very external form* of Praise in use at the Revolution, is no longer continued unalterable in our Presbyterian Church.

2d. It is an innovation upon what our Laws of Church and State denominate the purity of Worship. Man being a reasonable creature, and a reasonable service being demanded from him by God, that reasonable service cannot so properly be per-

formed by man, as when he useth his voice alone. This is the vehicle which God hath given him, to convey to his Maker the emotions of his soul. Musical Instruments may, indeed, tickle the ear, and please the fancy of fallen man. But is God to be likened to fallen man? Are we taught by the letter or spirit of the Gospel, that inanimate Instruments are capable of conveying to the Father of Spirits, the emotions of a pious and virtuous mind, animated with religious joy, filled with religious gratitude, and awed with religious veneration, pouring forth the varied and enraptured impulses of an enlightened, converted, and sanctified soul. Organs are the mere inventions of men, played often by hirelings, who, while they modulate certain musical sounds, may possess a heart cold and hard as the nether-millstone. You may, if you please, style such Music the will-worship of the Organist, but you surely cannot, in common sense, denominate it the praise of devout Worshippers, assembled in the Congregation of Saints, to praise their God and Redeemer, in Psalms, and Hymns, and Spiritual Songs, singing with grace, and making melody to the Lord in the heart.

“ It is but too common for persons to deceive
 “ themselves, by imagining, that when they are
 “ greatly moved, and almost transported by the de-
 “ lightful airs of Music, that they are then, and for
 “ that reason, in a temper of mind most pleasing
 “ to God, because pleasing to themselves;—a vain
 “ imagination indeed, and a most unhappy delu-

“ sion; for men of no piety, and destitute of a se-
 “ rious spirit, can relish all that sort of pleasure,
 “ and perhaps even with more satisfaction, than
 “ persons of a more virtuous character. They can
 “ say unto God, depart from us, for we desire not
 “ the knowledge of thy ways; what is the Almighty,
 “ ty, that we should serve him? and what profit shall
 “ we have, if we pray unto him *? Yet can take
 “ the Timbrel and the Harp, and rejoice at the sound
 “ of the Organ.”

When, therefore, our Brother asks, (in what your
 Committee conceives a *sneering manner*), “ Does
 “ our national uniformity consist in nothing more
 “ substantial than in a certain fixed quantity of
 “ sound, beyond which no Congregation has autho-
 “ rity to pass?—What is the subject to which this
 “ uniformity relates?” Is not this a species of
 sophistry, which we should not have expected
 from the known good sense of the Minister of St.
 Andrew’s. But we shall not answer such trifling,
 by opposing sophistry to sophistry. Your Com-
 mittee shall answer it, by this bold, but plain and
 honest assertion, that the uniformity of our national
 Worship consisteth in the following things:—1st.
 In the Minister reading the Scriptures, and lectur-
 ing upon these Scriptures.—2d. In preaching to
 his Congregation from a text of Scripture.—3d. In
 Prayer to God, not confined to the cold and lifeless

* Job. xxi. 15.

phrases of any fixed form, merely of human invention.—4th. In the celebration of the Sacraments of Baptism and the Lord's Supper, agreeably to the words and commandment of Christ himself.—And, Lastly, In the whole Congregation singing the Praises of God, with the voice gravely and tuneably ordered, as expressed in the Directory.—These things compose the uniformity of our public National Worship:—not a certain fixed quantity of modulated sound.

When, therefore, our Brother indulges in such metaphysical reasoning as the following: “What is
 “ the subject to which this uniformity relates?—
 “ That there can be no mode, without a subject to
 “ which it adheres; and shall our national uniformity
 “ be said merely to relate to things unsubstantial, e-
 “ ver varying, every vanishing, even while the ear is
 “ labouring to hear, and the mind to catch them?
 “ And to attach perpetuity of form, to things incap-
 “ able from their nature of uniform duration,
 “ would be a solemn mockery of our venerable Le-
 “ gislators.” Your Committee is almost tempted to say, that this mode of reasoning is no better than *solemn trifling*, though assuming the garb of philosophical *acumen*. For your Committee affirm, that there is a precise, marked, and fundamental distinction, both in point of form and substance, between the Praises of God sung by the voice,—the mean bestowed on rational man, by his Creator, for expressing the religious sentiments of his heart,

—and a tune of modulated sound extracted from a Musical Instrument. Mankind must be dull indeed, who cannot perceive that there is a fixed and eternal difference betwixt these two things, which no metaphysical reasoning can ever confound or amalgamate.

With respect to that part of his argument, where our Brother affirms, that he is countenanced in his opinion, by the custom of admitting Bands of Singers into some of the Presbyterian Churches of Scotland, your Committee conceive that it can avail him but little. There is no innovation here whatever upon the external form of Worship, for still the Praises of God are sung with the human voice alone. And if ever it should happen, that this custom shall induce any Congregation to neglect their duty, in joining devoutly in the praises of God, then we say, that this custom ought instantly to be abandoned. We do not deny, but that Bands of Singers, directing the public Praise of God, have been abused; and we certainly give it as our opinion, that if ever, at any time, they shall encourage our enlightened Congregations to neglect the singing of Psalms, and Hymns, and Spiritual Songs, and to sit mute, and listen to the harmonic warblings of a Band, then they ought to be dismissed at once, as not only unpresbyterian, but highly pernicious. But the person must be very much inclined to yield his judgment to sophistry, who does not perceive a vast difference betwixt a band of singers, singing the

Praises of God with the voice, and completely blended with the Praises of the Congregation at large, and an Organ *tickling* the ear of the audience.

In the attempt of our Brother to prove that he introduced the Organ into St. Andrew's Church, upon pure Presbyterian principles, he desires us to attend to the conduct of what he styles the *pure Presbyterian Calvinistic Churches upon the Continent*, which employ that Instrument in the Public Worship of God. Most likely, he borrows his examples from what may have taken place in Holland or Geneva. We have no bond of union with either of these Churches. They are establishments totally independent of us, and are entitled to chalk out a plan for themselves. On the other hand, their practice can have no authority whatever with us; and indeed, from what we know of the opinions entertained by some of these Churches, we should be very unwilling to consider them as a proper model to copy from, either in Doctrine or in Worship. But be this as it may, having a right to form standards for our ourselves, your Committee therefore wish that our Brother had confined his views in this question, to the principles of the pure Presbyterian Church of Scotland, which we conceive to have been animated by the purest principles of any Church upon earth. "In our Church the
 "generous spirit of liberty breathes with universal
 "vigour, and the noble soul of the Reformation
 "animates every part of our Establishment, so that

“ no distinction was made by our forefathers of
 “ days and ceremonies, which were alike destitute
 “ of Scripture support. Our Church believes it to
 “ be the great design of the Gospel to raise the
 “ Christian Worshipper above the airy grandeur of
 “ sense, and instead of a laborious service, to in-
 “ troduce a Worship worthy of the Father of
 “ Spirits.”

Our Brother is pleased to say, “ That he is dis-
 “ posed to presume, that the Presbytery never seem
 “ to have inquired what was done on the 23d of
 “ August in St. Andrew’s Church. They conjure
 “ up to themselves, some horrid prostitution of sa-
 “ cred things, and then fight against it, as *pro aris*
 “ *et focis*, wielding their arms against a shadow.”

Your Committee know perfectly well what was
 done on that day in St. Andrew’s Church. They
 know that an Organ accompanied the Public Wor-
 ship of God. They know that Musical Instruments
 are the invention of men. They know, that though
 neither authorized by the New Testament, nor by
 the Law of the Land, nor countenanced by the
 Presbytery, *his Ecclesiastical Superiors*, nor approv-
 ed of by the Civil Magistrates of the City—that the
 attempt was made to introduce a Musical Instrument
 into the Public Worship of God, which, since the
 Reformation, hath, in this Land, been considered as
illegal and unconstitutional. Your Committee,
 therefore, know perfectly well what was done, and
 their opposition to the measure, hath arisen from

the most complete conviction, that they were only doing their duty, when they *nipp'd* such innovation in the bud. Why then, does our Brother affirm, that the attempt was made according to the pure principles of Presbytery? Was not the Presbytery of Glasgow the radical Court by which such an attempt could be sanctioned? But your Committee affirm, that this Ecclesiastical Court was never consulted on the business. Indeed, from the narrative given by our Brother, this appears, for he says, “that it was resolved by the Minister, and a few heads of families, to have a meeting once in the week, for improving themselves in Sacred Music. Finding that this proposal was relished by a number of the hearers, and that they gave regular attendance, it was next proposed by some of the attendants to introduce a Chamber=Organ, as a help to the Precentor for guiding the voices of the singers. The Organ was introduced, and was employed regularly one day in the week. When we were thus meeting together, as members of one family, it was suggested, that our edification might be promoted, by concluding our meetings with *Family Worship*. This was done, and in praise we employed the Organ; the people present were highly gratified, and became loud and urgent in their requests for the use of that Instrument in Public Worship.” All this is gravely related by our Brother, *as a specimen, we presume*, of the pure principles of Presbytery. Now, even from his own Statement, your Committee

are bold to maintain, that there never was procedure held by an independent congregational society, more subversive of, or incompatible with, the pure principles of Presbytery.

It can hardly be spoken without exciting a sardonic smile: “A few heads of families,” first march in procession before us—then comes a number of hearers—these are followed by a Chamber-Organ and Precentor—all these companies are constituted *a family*, who join in Family-Worship within the Church—employ an Organ in praise—are highly gratified,—and become clamorous for similar gratification, when, by meeting on the Sabbath-day, *this Family shall resolve itself into a Congregation*. Is there the most distant reference here, to the Kirk-Session or Presbytery, or any constituted authority in the Church of Scotland? Nor were even the Magistrates consulted in this stage of the business, which commenced about the beginning of June last, though occasional hearers in St. Andrew’s Church.

Perhaps our Brother thought this would have been downright Erastianism, and inconsistent with the pure principles of Presbytery. For he again gravely tells us, that, “he conceives it to be his
“right and privilege to direct all that concerns
“Public Worship, in the parish of which he is
“Minister, independently of the Civil Pow-
“er. In this assertion your Committee conceives

that our Brother is mistaken. No parish Minister has any right but what he derives from his Presbytery, and these cannot be legislative and judicial, they are purely ministerial. He is enabled to perform ministerial duties—to preside in Public Worship—and Sessional business, according to the rules of the Church; but he has no power to depart from these rules, or to *direct* in any of these capacities. And when our Brother talks so confidently of his title to *direct* all that concerns Public Worship, independently of the Civil Power, it would not have been amiss, that he had carefully perused and studied the language and spirit of the 23d chapter of the Confession of Faith*. He would

* A ridiculous quibble has been resorted to, in order to blunt the argument drawn from the 23d Chapter of the Confession of Faith. It has been averred, that by the Civil Magistrate in this chapter can only be meant the King; because the power of waging war and calling Synods are ascribed unto him. Is it necessary to repel such a quibble by reasoning? Who does not know, that all the Executive Power of the British Empire is understood to dwell in the King, and to emanate from him? Does not a common summons run in his Majesty's name, as well as a declaration of war? Does not his Majesty annually delegate whatever power he has to call Synods, as well as to be present at them, to his Commissioner in the General Assembly? Has it not been understood, by the most eminent Divines of our National Church, from the Revolution downwards, that the Judge Ordinary of the bounds, or first Principal Magistrate of a City, hath an inherent right, as invested with constitutional authority, "to take order" that unity and peace be preserved in the Church, that the truth

have found, that the Law of Scotland has declared, That it belongs to the office of a Magistrate, to maintain piety, justice, and peace, according to the wholesome laws of this commonwealth. He hath authority, and it is his duty, to take order, “ that unity and peace be preserved in the Church, “ that all corruptions and abuses in Worship be “ prevented or reformed, and the ordinances of “ God duly settled, administered, and observ- “ ed. It is the duty of the people to honour “ their persons, to obey their lawful commands, “ and to be subject to their authority, from which “ Ecclesiastical Persons are not exempted.” And as it is the proper duty of Magistrates to execute the laws,—they are bound, and it is their right and duty to execute those laws which secure the uniformity of our National Public Worship, as practised in the year 1707.—This they may do by inflicting civil penalties, and if they omit any part of their sacred duty, they must answer for it to God and to their country. Your Committee, therefore, have no hesitation in saying, that the Magistrates of this City might have legally and constitutionally ordered their servants to have taken possession of that Organ which was used upon the 23d of August last, in Public Worship in St. Andrew’s Church, without the authority of the Presbytery, until a satisfactory pledge

“ of God be kept pure and entire, that all blasphemies and here-
 “ sies be suppressed, and all corruptions and abuses in Worship,
 “ be prevented or reformed.”

was given, that it should never be employed again in a similar manner.

But as our Brother in his Statement seems to lay so much stress upon the averment, that the Organ was introduced into St. Andrew's Church upon pure Presbyterian principles, your Committee, deems it proper to give a short abstract of what was the real progress of this business.—About two years ago, application was made to the Lord Provost, Magistrates, and Council, of the City of Glasgow, then in office, “that they would allow certain alterations in certain seats in St. Andrew's Church, “that there might be room for setting up an Organ; the petitioners, at the same time binding “themselves to defray the expense, and to make “good all damages which might be supposed to “ensue, but which they apprehended could not arise from its introduction.”

When we examine the letter accompanying the petition, and the petition itself, containing this extraordinary request, we cannot help thinking that our Brother has been disposed to treat our Presbyterian patriotic forefathers, in rather too cavalier a manner. He speaks of them as men misled by passion, and as an ignorant bigotted people, labouring under prejudice; language, to say no more of it, requiring stronger arguments in its support, than our Brother has yet been able to advance. Before the Lord Provost, Magistrates, and City Council, returned an answer to this extraordinary request,

they asked, and received the opinion of their Legal Assessor, who, in a very manly and candid paper, now upon the Presbytery record, gave it as his judgment, "that the introduction of Organs in
 "our Churches, would be a material alteration and
 "innovation in our external mode of Worship, and
 "recommended to the Minister of St. Andrew's
 "and his Congregation, before proceeding farther,
 "to apply for the permission and sanction of the
 "Ecclesiastical Branch of our constitution."

Your Committee would have thought, that the refusal of the Magistrates to grant the request of removing the seats, founded upon the opinion of their Legal Assessor, a Gentlemen so well known for his candour and constitutional knowledge of the laws of his country, might have damped this musical mania for introducing an Organ into the Public Worship of God. But our Brother tells us in his Statement, and to which your Committee beg leave particularly to call the attention of the Reverend Presbytery, that although he received from the Lord Provost an official letter, upon the 22d August last, now upon your record, and the purport of which letter was to dissuade him and his Congregation from making the attempt, yet that he, Dr. Ritchie, "did not shrink one moment
 "from what he conceived to be his right." The Organ accordingly was employed in Public Worship, on the Lord's day, in St. Andrew's Church, upon the 23d August last.

There is here a little ambiguity in our Brother's Statement, which your Committee does not exactly understand. Whether did Dr. Ritchie lay the Lord Provost's letter before the Committee of Gentlemen upon the evening of the 22d, or not till the 26th, the day on which he received the Lord Provost's second letter? If the first letter was only laid before these Gentlemen upon the 26th, your Committee solemnly declare, that our Brother did not discover proper respect to the Civil Power, if he used the Instrument after he received his Lordship's first letter, and before he had an opportunity of submitting it to his Musical Council. But be this as it may, the naming of three Gentlemen to wait upon the Lord Provost, and the sending two, twice in one day, to request of the Lord Provost, that the Civil Power might no more be seen in this business, was a piece of conduct, not at all like the good sense which our Brother has displayed in the more private concerns of his life. It was apparently, first setting the Civil Power at defiance, and then apparently requesting them to shut their eyes to the contempt of their authority.—Your Committee, taking all these circumstances into consideration, cannot help thinking, that the conduct of our Brother upon this occasion, did not discover proper respect either to the Civil Power, or to the Presbytery of which he is a member.

Our Brother surely was not ignorant of the official opinion pronounced by the Legal Assessor of

the City Council; neither was he ignorant of what is contained in the 21st chap. of the Confession of Faith, relative to Public Worship. Neither could he be ignorant of the power with which the Civil Magistrate is invested, to preserve uniformity of Public Worship; neither could he pretend ignorance that about two years ago, the City Council had refused to allow the seats to be removed, for the accommodation of an Organ; why then, did he, upon the 23d August last, authorize and direct the employment of an Organ, in St. Andrew's Church, in Public Worship, taking the whole responsibility upon himself, as the director of all that concerns Public Worship in that Parish Church of which he is Minister? A line of conduct which your Committee positively condemn. When our Brother received the first letter from the Lord Provost, it was certainly high time for him to have stopt till once he got the authority of his Ecclesiastical Superiors, and then legally and constitutionally, he could have said to the Civil Power, when you interfere with Public Worship, you are proceeding *ultra vires*. When, therefore, our Brother sent two Gentlemen, twice in one day, to request of the Lord Provost that the Civil Power might no more be seen in this business, is there not something liker a desire to dictate what the Civil Magistrate ought to do, "than a sincere respect professed for both branches of the constitution?"

According to the Statement given in by our Bro-

ther, relative to his conduct upon the 22d, 23d, and 26th August last, or even from the commencement of the business, about two years ago, we bid defiance to any man, to point out a *single Presbyterian principle* in the whole of it. Whereas, on the other hand, the interference of the Lord Provost was strictly Presbyterian. It was the legitimate exercise of that formal power in Ecclesiastical matters, which the standards of our Church, and the Laws of the Land uniformly assert and maintain.

As to the conception of any Presbyterian Minister of the Established Church of Scotland, having an inherent right of directing all that respects Public Worship in his own Congregation, it is perfectly wild, visionary, and untenable. No Minister has a legal right to perform a single judicial or legislative act, without the sanction of the Kirk-Session; and no Kirk-Session has a right to innovate on the general Laws, and universal practice of our Church.

Instead, therefore, of your Committee admiring these gradual steps which our Brother says were taken by the Congregation of St. Andrew's, since the 1st of June last, for the purpose of improving themselves in Sacred Music, they are rather disposed to imagine, that these gradual steps were intended to accustom the mind imperceptibly to innovation, and to the reception of Instrumental Music into the Public Worship of God, in this our national Established Church, without surprise and astonishment. Perhaps, if the Presbytery had done its

duty, they should have stept forward, and nipp'd such innovation in the bud, convincing both our Brother and the world, that the house of God in this Presbyterian Country, was not to be turned into a Concert-Room. But we flattered ourselves, that the good sense of our Brother would have kept this musical enthusiasm within proper bounds.—We were disappointed. When innovation begins, no man can say where it will stop. A man may perform an action fraught with consequences the most pernicious to his country. It may proceed from the most complete *bona fide* intention, on his part, or it may even arise from an invincible error of judgment. Your Committee does not wish to speak harshly upon the motives of any human being, but the *consequences of an action*, affecting our Ecclesiastical Establishment, they are entitled to investigate, and to approve or condemn, as truth and justice shall demand.

With respect to that pompous declaration made use of in the Statement, to shew the utility of the measure, and how wonderfully calculated an Organ is to increase the devotion of a Congregation of Christians, and “that the time is now come, “when we had it our power to vindicate our Church “and our country from the reproach of neglecting “one of the best means devised for the improvement of Sacred Music,”—your Committee must beg leave to say, that they entirely withhold their assent. Our Brother's argument is a mere *petitio*

principii—a mere begging of the question—assuming as a principle, what remains yet to be proved. Your Committee are no enemies to Instrumental Music being used to exhilarate the mind in scenes of conviviality, or employed to animate the soldier to march with ardour to the field of battle.—Nay, they even allow that the poet is not altogether fanciful, when he says, that

“ Music has charms to sooth the savage breast;”

but still, they can by no means allow it to be an improvement of the Public Worship of God in singing the Praises of that God who is a Spirit, and must be worshipped in spirit and in truth. Your Committee affirm, that the tones of the human voice, while they are the most simple, are, at the same time, the most perfect, the most accurate, the most pathetic, and the most sublime, and the best qualified to convey the sentiments of the devout heart, in solemn Praise to the Father, the Son, and the Holy Ghost.

Your Committee have heard your *Amateurs and Dilletanti* assert, that their nerves have been completely overcome with the powerful tones of the Organ, and the sublime *crash* of Instrumental Music in the oratorios of Handel. Your Committee are willing to allow this Musical effect, but they believe at the same time, that all the Musical Instruments that ever were used, can never produce upon the devout and contemplative mind, that sublime and pathetic effect, which the well-regulated voice of 8,000

children produced, when singing the praises of God in the Cathedral of St. Paul's, upon the recovery of our good, old, religious King. Away, then, with the cant of an Organ's being so wonderfully calculated to increase the devotion of Christians! Your Committee have sometimes had an opportunity of listening to Instrumental Music, in what is styled Cathedral Worship; it might for a little time please, and surprise by its novelty; the effect, however, was very transitory, and sometimes produced ideas in the mind very different from devotion. "It is but
 " too common for persons to deceive themselves,
 " by imagining that when they are greatly moved
 " by airs of Instrumental Music, that they are then,
 " and for that reason, in a temper of mind most
 " pleasing unto God, because pleasing to themselves; a most unhappy delusion; for men sometimes of very little piety can enjoy all that sort
 " of pleasure, with as high a *gust*, as persons of a
 " more virtuous character."

Your Committee believe, that when the praises of God are sung by every individual, even of a plain unlettered country congregation, (which has been spoken of by some persons rather in a taunting manner) where both the heart and the voice are engaged, the effect is much more noble, and much more salutary to the mind of a Christian audience, than all the lofty artificial strains of an Organ, extracted by a hired Organist, and accompanied by a confused noise of many voices, taught, at great expence, to

chaunt over what their hearts neither feel, nor their heads understand.

When our Brother, therefore, bewails the want of the power of discrimination in our countrymen to perceive the advantages which would result to Religion, by introducing Instrumental Music into the Public Worship of God, we, your Committee, rejoice in the thought, that our Countrymen will not suffer, when compared with the inhabitants of any country upon earth, as to their discriminating powers of what is useful and proper in matters of Religion.

They inherit that discriminating talent from their forefathers. It was a legacy conveyed to them as purchased by their blood, and they will not abandon it for the puerile amusement of Pipes and Organs. If our countrymen have not Organs, and wish not to have them, they have Bibles, and can read them;—they have Churches, and they attend them;—they are distinguished for their attainments in arts and sciences;—they can study the history of mankind, and can reflect upon it;—and they know well, that Organs and Instrmuential Music have been abused, to the purposes of voluptuousness and impiety;—they know, for Job hath told them, “ that the wicked among his cotemporaries took the
“ timbrel and the harp, and rejoiced at the sound
“ of the organ, and yet said unto God, depart
“ from us, for we desire not the knowledge of thy
“ ways;—what is the Almighty, that we should

“ serve him, and what profit should we receive, if
 “ we pray unto him *?” And they have read in
 the Book of Amos the prophet, of a woe denounced
 upon them “ that are at ease in Sion, and who
 “ trust in the mountain of Samaria; who put far
 “ away the evil day, and cause the seat of violence
 “ to come near; who lie on beds of ivory, who
 “ eat lambs out of the flock, and the calves out of
 “ the midst of the stall, who drink wine out of the
 “ bowl, and anoint themselves with the chief oint-
 “ ments †.” But this very numerous description
 of men, in affluent circumstances, and addicted
 to luxurious habits,—our countrymen have read,
 chanted to the sound of the Viol, and invented to
 themselves Instruments like *David*. And they
 have also read in the Book of Daniel, that when
 Nebuchadnezzar dedicated his golden image in the
 presence of a numerous and loyal assembly, “ that
 “ they all fell down and worshipped the golden
 “ image, at what time they heard the sound of the
 “ cornet, flute, harp, sackbut, psaltery, dulcimer,
 “ and all kinds of music ‡.”

Thus, we have endeavoured, step by step, to
 answer the various arguments adduced by our Re-
 verend Brother, the Minister of St. Andrew's
 Church, in his Statement.

We have in the first place, shewn that Instrumental Music is neither enjoined, nor authorized, nor

* Job chap. xxi. ver. 12. † Amos vi. chap. ‡ Dan. iii. chap.

encouraged by the word of God, to be used in the Public Worship of Christians.

In the second place, That, from the history of the Church, it appears, that the Fathers, the Schoolmen, and the greatest of the Reformers condemned it.

In the third place, That the reason assigned by our Brother, why Instrumental Music, in the Public Worship of God, was not used in our Nation-Church—(viz. that it arose from the want of leisure to attend to such things, or their want of money to purchase such Instruments, or the want of accomodation for using them)—is neither consistent with historical fact nor fair and candid investigation*.

† Whether, in the period immediately after the Reformation, the Public Devotional Music was an object of so very little attention in the Church of Scotland, as our Brother is pleased to represent, may be determined, even by a very slight inspection of the Psalm Book which was used in the Church during that period. In our present version of the Psalms, there are six varieties of measure; with the knowledge of six different Psalm Tunes, a Congregation may sing all the Psalms which it contains: in the old version there were twenty-five or twenty-six different measures, which implied a knowledge of Psalmody, and a mode of singing, which could not have existed amidst that ignorance and inattention to Church Music, which is supposed then to have characterised and disgraced the Church of Scotland. Copies of that Psalm Book are now very rare; that which most generally occurs, is an edition printed by Andro Hart, 1635, and makes part of a volume which includes Directions for different parts of Public Worship, as agreed on by John Knox and other

Your Committee have proved, that it arose from the opinion entertained by our Scotch Ecclesiastical Patriots, that Instrumental Music was contrary to

eminent Ministers, whose recommendation is annexed. So much was this part of the Devotional Service of our Church an object of attention to those good men, that the particular Tunes, proper for particular Psalms, are commonly annexed to them in the Musical characters of the time. And as Books were not to be had so easily in those days, as in ours, an ingenious device has been employed, in order that one Copy of the Book might accommodate the four different persons who sang the four different parts of the Music. A considerable variety of Psalm Tunes, set in the different parts, make a portion of this volume. Far be it from us to blame our Reverend Brother for his ignorance of this subject; perhaps he will blame himself for writing so decidedly upon a subject in which he must be conscious he has been at little pains to obtain information. He may perhaps see cause to regret, that, upon mere hypothetical reasoning, he should have pronounced such a severe judgment against his countrymen respecting their ignorance of Psalmody in the sixteenth and seventeenth centuries.

A pleasing little anecdote occurs, sufficient to shew that eminent men in the Church of Scotland, were not so ignorant of, and so insensible to, Music, as the representations given by some persons in our days would imply.

Mr. Robert Boyd of Trochrig was Principal of the College of Glasgow. "He was a man of an austere-like carriage, and yet was a most tender-hearted man. He was of a sour-like disposition; he would sometimes call me, with other three or four, and lay down books before us, and have us sing Tunes of Music, wherein he took great delight."

Livingstone's Life.—Characteristics.

We believe that a copy of the above Psalm Book is in the possession of an eminent Clergyman of this neighbourhood, well known for his scientific knowledge in every branch of the fine arts.

the genius and constitution of Presbytery in this kingdom, and to the word of God.

In the fourth place, We affirm, that from attending to the Act of Security, to the treaty of Union, to the Directory, and to the Act against Innovations *, all confirmed by the consuetudinary and common law of our Church and State, acted upon for more than these hundred and twenty years, the Presbytery passed a just sentence on the seventh October last, when they gave it as their judgment, that Instrumental Music was contrary to the Law of the Land, and to the Law and Constitution of the Church of Scotland.

And, Lastly, Your Committee have shewn, that the argument advanced by our Brother, viz. That the Organ was introduced into St. Andrew's Church, upon pure Presbyterian principles, is supported by mere metaphysical and sophistical reasoning, only calculated to mislead those who have not paid sufficient attention to the subject †.

If your Committee had been disposed to measure out to their Brother such language, and such reflections as he hath been pleased to make upon his Ecclesiastical Superiors, the Presbytery of Glasgow,

* See Appendix.

† We beg it may be remembered, what we stated in the commencement of this Answer to Dr. Ritchie, that we have been all along arguing with a Minister of the Church of Scotland, bound by the same Laws of Church and State which bind the Presbytery of Glasgow.

they would be justified in saying, that there are some remarks in the conclusion of his Statement, which, in politeness, he should have avoided. Thus, "feeling as we do," says he, "the harshness of the sentence pronounced against us, we have confidence, that the judgment of a candid public will be, that guilt has been imputed where there was no crime, and that we have become the victims of a prejudice which we wished to remove. And instead of receiving encouragement, we have been exhibited to the world as violating the Law both of the Church and of the State, while we, the Minister, and Elders, and Congregation of St. Andrew's Church, are both loyal citizens, and steady in our attachment to our Ecclesiastical Establishment." Your Committee will cheerfully allow the Minister and Congregation of St. Andrew's all the benefit of this pompous encomium passed upon their own conduct, by one of their own number. We cordially approve of the appeal which our Brother has made to the judgment of the candid public. For, if the spirit and principles of the fathers animate the children—if the universal, and almost uninterrupted practice of our Church, in the midst of its greatest reverses since the Reformation, down to the present moment, except in three solitary instances,—the attempt made in the Chapel Royal 1617, by the King and his Courtiers, which never extended its influence farther than the walls of the Chapel,—and an attempt which was made a

few years ago, by a respectable Congregation in Aberdeen, but instantly abandoned,—and this late abortive attempt at Glasgow,—can consolidate the constitution, and furnish an authoritative commentary on the Law of the Church, and the Law of the Land,—if the Holy Scriptures of the New Testament, illustrated by the example of Christians for upwards of seven centuries—if the standards of our Church, explained and corroborated by the testimony of our venerable martyrs, be solid and unexceptionable documents,—then the Presbytery need not shrink from the impartial tribunal of a candid public.—If what is agreeable to, and founded on the Word of God, shall regulate the Worship of Christians—if historical fact, and statute law—and constitutional principle—and immemorial usage—all sanctioned by an enlightened conviction, shall determine this question, then the Reverend Presbytery may go with confidence, and demand a verdict in their favour.

With respect to those sacrifices which our Brother hath pledged himself to make for the loyal, enlightened, and respectable Congregation of St. Andrew's, your Committee do not wish to restrain our Brother in the smallest degree. If a sincere desire to benefit that Congregation, which hath discovered such an uncommon attachment to his ministry; hath prompted him to speak in such glowing language, your Committee most sincerely pray, that wherever Providence may order the lot of our

Brother, he may always experience a similar attachment from his Congregation. If, on the other hand, this pledge "of his readiness to make sacrifices," was thrown out, merely to announce to the Presbytery, and to the world, his fixed and resolute determination to use every lawful method to carry his favourite measure, your Committee are equally ready and equally determined to use every *legal and constitutional* method to oppose him, and they have no doubt of the result.

In fine, our Brother has repeatedly admitted, that in Scotland, there is a prejudice against Organs, which he says, has grown into antipathy. It was, no doubt, bold and manly in him, to undertake, *single-handed*, to cure that prejudice, and to remove that antipathy. And though we do not wish to infringe what he styles his sacred, private, hereditary rights, there were many objects of no small importance, to which he ought to have paid some attention, before he engaged in this difficult enterprize. For though we have not indulged in the mistake, which he says we have, of maintaining that the Minister and Congregation of St. Andrew's, were assuming to themselves the sole prerogative of enacting a Law for the whole Church; yet we certainly have affirmed, that in his bold attempt to remove that prejudice, he had no title, either directly or indirectly, to undertake such a business, without consulting his Ecclesiastical Superiors. And we, likewise, most certainly say, that however peace-

able his designs might be, they have been conducted in such a manner, as to have a tendency to produce disputes with his Presbytery, with the Magistrates and Town Council of Glasgow, with the people of Glasgow, and with the people of Scotland. But we will not allow, that since the Reformation, our countrymen have laboured under prejudice. We will contrast with the sentiments of the Minister of St. Andrew's, the sentiments of the late Principal Dunlop of the University of Glasgow.

This venerable man, whose singular piety, great prudence, public spirit, universal knowledge, and general usefulness, are celebrated in Wodrow's History, acted a conspicuous part in the affairs of our Church, from the Revolution downward for many years. He had suffered for his attachment to the *true principles of Presbytery*, he understood them well, and thus expresseth himself, on the point at issue.

“ We celebrate the goodness of God, which carried our Reformation to such a high pitch of perfection, with respect to our Government and Worship, and delivered them from all that vain pomp, which darkened the glory of the Gospel service, and the whole of the superstitious or insignificant inventions of an imaginary decency and order, which sullied the Divine beauty and lustre of that noble simplicity which distinguished the devotions of the Apostolical times; and our Church glories in the primitive plainness of her

“ Worship, more than in all the foreign ornaments
 “ borrowed from this world, though these appear
 “ indeed incomparably more charming to earthly
 “ minds.

“ We are sensible that it is a necessary conse-
 “ quence of the nature of our Reformation in these
 “ particulars, that there is nothing left in our Wor-
 “ ship which is proper to captivate the senses of
 “ mankind, or amuse their imaginations; we have
 “ no magnificence and splendour of devotion to
 “ dazzle the eye, nor harmony of Instrumental
 “ Music to enliven our Worship and soothe the ears
 “ of the assembly. Pomp, and shew, and ceremony,
 “ are entirely strangers in our Churches, and we
 “ have little in common, with that apostate Church,
 “ whose yoke we threw off at the Reformation,
 “ or with the exterior greatness and magnificence of
 “ the Jewish temple and its service.

“ For which reason, we know we must lay our
 “ account to be despised *by the men of the world*,
 “ who value nothing that is stripped of the allure-
 “ ments of sense, and fancy that a rich and gaudy
 “ dress contributes to the majesty, and raises the
 “ excellency of religious service; who seek for the
 “ same dazzling pomp and splendid appearances
 “ to recommend their Worship, which they are
 “ so fond of in their equipage and tables; and
 “ think that a veneration and respect to the service
 “ of the Church, is to be raised by the same me-
 “ thods that procure an esteem and fondness for a

“ court. We have nothing to tempt persons of
 “ such inclinations, we know they will entertain the
 “ meanest thoughts, and most disdainful notions of
 “ a Worship too plain and homely for them, and fit
 “ only for the rude and unmannerly multitude, who
 “ have not a taste delicate enough for what is truly
 “ great and noble.

“ But how much soever, upon this account, we
 “ may be despised by the great and learned, the
 “ Church of Scotland, we hope, will always pub-
 “ licly own the simplicity and plainness of her
 “ Worship, as *her peculiar glory*, and believe that
 “ these, to a spiritual eye, are beautified with a
 “ lustre which external objects are incapable of, and
 “ of too elevated a nature for the senses to look at.
 “ She is not ashamed to acknowledge her senti-
 “ ments, that the devotions of Christians stand in
 “ no need of the outward helps afforded to the
 “ Jews, and that the triumphs of all-conquering
 “ love, the mighty acts of a Redeemer, all the
 “ powers and glories of an immortal life, which
 “ are represented to our wonder and meditation
 “ under the Gospel, are far nobler springs of devo-
 “ tion, and fitter to animate with a cheerful zeal,
 “ and inspire the most fervent affections, than the
 “ meaner helps afforded under the Law—the cost-
 “ liness of pontifical garments, the glory of a mag-
 “ nificent temple, *the ceremony of Worship and*
 “ *power of Music*.

“ Our Church believes it to be one design of the

“ better reformation of things, to raise the Christ-
 “ ian Worshippers above the airy grandeur of sense,
 “ and instead of a laborious service, to introduce a
 “ Worship worthy of the Father of Spirits, that
 “ should be truly great and manly; the beauty
 “ and the power whereof, should be spirit and life,
 “ and which, instead of a *servile imitation of the*
 “ *temple, should be all purified reason and reli-*
 “ *gion*, and make the nearest approaches to the
 “ devotion of the heavenly state, where there is no
 “ temple. And how despicable soever this may ap-
 “ pear to earthly minds, and distasteful to the senses,
 “ that are pleased with show and appearance, we are
 “ not afraid to own, that we believe that an *imita-*
 “ *tion of our blessed Redeemer and his Apostles,*
 “ in the *plainness and spirituality of their devo-*
 “ *tions*, and an endeavour to copy after the example
 “ of these truly primitive times, will ever bear us
 “ up to all the just decency and order of the Gos-
 “ pel Church; and that in conformity hereto, the
 “ *naked simplicity of our Worship* is beautified
 “ with a superior lustre, and shines with a bright-
 “ ness more worthy of it, than when dressed in
 “ the gayest colours, and busked up with the
 “ richest and most artful ornaments of human
 “ fancy and contrivance.”

(Signed)

WILLIAM PORTEOUS.

ROBERT BALFOUR.

JAMES LAPSLIE.

JAMES McLEAN.

Minute of Presbytery, March 30th, 1808.

The Committee appointed to draw up Answers to the Statement of Dr. Ritchie, gave in said Answers, which being read and approved of, without a vote, were ordered to be recorded; which Mr. Lapslie and Mr. McLean were ordered to see done †.

Minute of Presbytery, 4th May, 1808.

The Presbytery being met, and constituted,—It was moved, and seconded, that the thanks of this Presbytery should be given to their Committee for their great diligence in preparing the able Answer to Dr. Ritchie's Statement, mentioned in last Minute, which motion the Presbytery agreed to, and the Moderator, in their name, gave the Committee thanks accordingly; it being understood, that the original Dissentients, together with Dr. Taylor, jun. Dr. Lockhart, and Dr. Ritchie, do not concur in said vote of thanks*.

It was moved, and seconded, that the Presbytery should give thanks to the Lord Provost, Magistrates, and City Council of Glasgow, for the wisdom, propriety, and discretion of their conduct, in referring

† This Minute should have preceded the foregoing Answers in this Publication.

* It is to be regretted, that the original Dissentients, together with the three Gentlemen who were indulged with liberty to give in Explanations, should have thought it necessary, in this manner, to put the world in mind that they had ever differed from the Reverend Presbytery.

the Congregation of St. Andrew's Church to their Ecclesiastical Superiors. The Presbytery, without a vote, agreed to the above motion; and appoint the Rev. Mr. Lapslie, Moderator, Dr. Porteous, Dr. Balfour, and Mr. McLean, as a Committee to communicate to the Lord Provost, Magistrates, and City Council of Glasgow, this vote of thanks, in name of the Presbytery; together with an extract of the Presbytery's Minutes of 7th October last, on this business.

Mr. Burns called the attention of the Presbytery to two printed Letters addressed to the Lord Provost of the City of Glasgow, in which, among several other misrepresentations, the following passages are particularly submitted to the consideration of the Presbytery, viz. page 26, in which Dr. B. is said to have quoted 1 Cor. xiii. 11. to prove "that
 " Organs were condemned, and that they were a-
 " mong the number of childish things which the
 " Apostle put away, when he became a man." To which it is added, that this rather surprized the Letter writer, as he "had been taught always to
 " look up to him (Dr. B.) as a sound Divine, and
 " one that would not handle the word of God deceitfully."—Page 40, Mr. McL. is represented to have said, "that those Churches that used Organs
 " were Churches of Antichrist."—Pages 48, 49, Dr. P. and Mr. L. are stated, "wantonly to have
 " charged Dr. Ritchie with the awful crime of per-
 " jury, in the violation of his Ordination vows;"

and Dr. P. is said to have “ declared that man per-
 “ jured, who would deviate one iota from the prac-
 “ tice established at the passing of the foresaid Acts.”
 —It was therefore moved, that the Presbytery should
 declare their entire persuasion, that the expressions
 referred to, in pages 40, 48, 49, were not used by
 any member of this Court: and that with respect to
 the quotation, page 26, from 1 Cor. xiii. 11. Dr.
 Balfour did not employ the above passage as an ar-
 gument against Organs, but merely as Scripture
 language, in the way of accommodation.

The Presbytery having considered the above mo-
 tion, are of opinion, that it is beneath them, as a
 Court, to take notice of any anonymous pamphlet,
 but, in the present instance, they judge it proper
 hereby to declare, in terms of the motion, “ their
 “ entire persuasion that the expressions referred to
 “ in the 40, 48, and 49 pages, were not used by any
 “ member of this Court; and that with respect to
 “ the quotation, page 26, from 1 Cor. xiii. 11. Dr.
 “ Balfour did not employ the above passage as an
 “ argument against Organs, but merely as Scrip-
 “ ture language, by way of accommodation.”

CONCLUSION.

IT is manifest, from the preceding Statement, that the Presbytery of Glasgow and Dr. Ritchie have respectively made a solemn appeal to posterity, in support of their several opinions relative to the use of Instrumental Music in the Public Worship of God, in the Church of Scotland. The Presbytery has always acted upon the defensive, and contented themselves with repelling the aggressions of their opponents. Self-defence, the vindication of the Lord Provost, Magistrates, and Council of the City of Glasgow, and inviolable attachment to the purity of our religious Worship, have induced the Editors, who are all members of the Presbytery of Glasgow, to intrude themselves in this manner, upon the notice of their countrymen.

They have come with a plain unvarnished tale. They have confirmed it with unexceptionable documents. They have judged it fair and honourable, that their cotemporaries, as well as posterity, should be furnished with the means of deciding on the merits of the point at issue.

The candid manner in which Dr. Lockhart expresses himself, would have inclined us to pass over his explanation without any stricture whatever. But a regard for the honour of the Presbytery, requires the following remarks. Dr. Lockhart says, that

“ it does not appear to him that it was the intention
 “ of the Dissentients to charge the Presbytery with
 “ any violation of truth and justice—and that it
 “ would have been desirable that the Presbytery
 “ had declined employing the severe language to
 “ which they have resorted in their Answer.” We
 presume not to pry into the motives of any class of
 men; but this we know, that the manner in which
 the expressions, *truth and justice*, were used by
 the Dissentients, perfectly authorized the Presbytery
 to give that Answer which is upon record, lest the
 world should have conceived that the declaration
 which the Presbytery had emitted, was contrary to
truth and justice.

Dr. Lockhart regrets, “ that in the argument, as
 “ conducted by the Presbytery, they should have
 “ given any detailed statement in relation to the
 “ particular case, which led to the discussion.”
 How could the Presbytery conduct their argument
 without referring to the case which had given rise
 to that argument? The Presbytery is found fault
 with by Dr. Lockhart, for giving a detailed state-
 ment of the particular case; and they are condemn-
 ed by the Dissentients, for not confining themselves
 entirely unto it.

When Dr. Lockhart in his last observation, de-
 clares, that he is “ unwilling to acquiesce in any
 “ such application of the Second Commandment as
 “ would charge with false worship, our Christian
 “ brethren of other Churches;” it ought to be

observed, that the Presbytery did not apply the Second Commandment in the manner here supposed. It is the *authoritative commentary of this Church* upon the Second Commandment, from which the Presbytery reason, and which they maintain, is binding upon all her Ministers and people.

Similar candour, we have no doubt, pervades the explanation given in by Dr. Taylor, jun. It contains, however, a Critique upon the Presbytery, and some irrelevant matter, which might well have been spared. "I was out of the country," says he, "when this business commenced; I was astonished beyond measure when I heard of it, by accident, 400 miles hence; and when a final sentence was given, I had the honour of presiding in the Court. And thus, from the commencement to the close, had no opportunity of taking part, either on one side or the other, in this singular business†."

All this seems to be simple narrative, and yet it contains such a view of the matter as cannot be passed over without animadversion. As Dr. Taylor had preserved his neutrality till the close of this business, and had even presided in the Court, at that period, was this a good reason for his taking a side when a final sentence was given? Does not every one know, that the Moderator of a Presbytery may have an opportunity, if he choose to ask it, of taking part in any business before that Court?—and that he should

† Page 53.

be the last member of Court to impugn a sentence passed under his own auspices?

The Editors beg it to be understood that these remarks, and others which follow, contain not a single particle of disrespect towards Dr. Taylor, whom they highly regard. But, as he has chosen to become the aggressor, it is perfectly fair to shew that he has done so ultroneously, and to repel his aggression.

As to the "licence taken," and "the heat and passion" betrayed by the Presbytery, in the paper alluded to, the Public will judge, without our commentary. But the specimen which Dr. Taylor gives "of language of this heated and exaggerated kind," is certainly curious. "The manner," says he, "in which the Congregation of St. Andrew's is mentioned in this paper, is surely in too lofty a style.—Some persons describing themselves as the Congregation of St. Andrew's Church,—this is the expression†." Now, with all due deference, it is contended, that Dr. Taylor must have been hard run indeed for a specimen of the *lofty style—of heated and exaggerated language* when he was forced to select this one. No expression in the whole paper is more calm, dispassionate, and *coldly correct*. It has not the most distant "tendency to convey the idea that there were pretensions on the part of those spoken of, that were not well founded." It is nothing more than the trite, formal expression, which has long been sanctioned and recognized by practice, and might,

with as much propriety, have been selected as *a specimen of the sublime and beautiful*, as of the *heated, exaggerated, or lofty style*.

Dr. Taylor does not seem to be more happy in his criticism on the epithet "insidious," as applied by the Presbytery, to the term "unauthorized ‡." For if the term "unauthorized" be of that ambiguous, equivocal kind, which naturally suggested the hypothetical case put by the Presbytery, then, neither candour nor politeness forbids the use of such a plain, though unpleasant term.

The charge of anachronism has already been sufficiently exposed †. It is only necessary here to observe, that as Dr. Taylor has been so prodigal of his politeness to the opponents of the Presbytery, it might have been expected that he would have bestowed a mite of it on the Presbytery and their Committee. "A gross anachronism," is certainly a heavy charge, and not expressed in very gentle terms, especially when it happens to be utterly unfounded *. Nor can we admire the elegance

‡ Vide Pages 36 and 37. † Vide Note page 56.

* We can easily conceive how Dr. Taylor has fallen into the mistake on which this charge of anachronism is founded. He has not sufficiently attended to the distinction in point of time, between the invention of Organs, of which the East has the honour, and their introduction into the West, by the Greek Emperor Constantinus Copronymus, who sent one as a present to Pepin king of France, about the year 766. How long Organs had been known in the East, prior to this event, it is impossible to

of Dr. Taylor's compliment to the Committee of Presbytery, for their "*considerable labour.*" It would, perhaps, have been as consistent with the rules of politeness, had Dr. Taylor withheld *his compliment*, as well as *his concurrence* in the Presbytery's vote of thanks to their Committee.

We flatter ourselves, that the judicious reader will find, that the Presbytery have shewn, not only

determine. But it is certain that they cannot be less ancient than the Council of Nice, as appears from the Emperor Julian's Epigram upon this Instrument in the Anthologia.

"Quam cerno alterius naturæ est fistula, nempe

"Altera producit fortasse hæc ænea tellus;

"Herrendum stridet, nec nostris illa movetur

"Flatibus, et missus taurino e carcere ventus

"Subtus agit leves calamos, perque ima vagatur;

"Mox aliquis velox digitis insignis et arte

"Adstat, concordēs calamis pulsatque tabellas,

"Ast illæ subito exsiliunt, et Carmina miscent."

"I see reeds of a new species, the growth of another and a
"brazen soil, such as are not agitated by our winds, but by a
"blast that rushes from a leathern cavern beneath their roots,
"while a robust mortal, running with swift fingers over the con-
"cordant keys, makes them, as they smoothly dance, emit me-
"lodious sounds."

Long, however, as Organs have been known in the East, they have never, as far as we know, been used in religious Worship by the Greek or Armenian Churches. Zonaras tells us of an Organ set up all of pure gold. He adds, however, not that this was to put the Church in tune, but to cast a glory upon the Court, and to draw the admiration of foreigners upon the Emperor. Zon-
ar. Tom 3. Annal. in Michaelē Imper. In the Greek liturgies, much is said of Music, but an Organ is not so much as mentioned in all their Books.

that “ the Presbyterian Church must differ from
 “ Episcopacy—that it is averse to the Hierarchy of
 “ Bishops—to Liturgy and read Prayers—and that
 “ it has a Discipline of its own:”—but also that
 both our Church and State have gone “ farther
 “ than all this, and accurately defined the particu-
 “ lars of Worship:”—And that if the Directory,
 the Confession of Faith, and the Act of Security
 have any meaning, the singing of Psalms with the
 human voice alone, must be regarded as one of
 these particulars. This is exactly what Dr. Taylor
 has demanded.

The Editors have no desire to expose the secret
 history of this controversy. Dr. Ritchie has cer-
 tainly communicated sufficient information in his
 Statement to enable the candid Public to deter-
 mine, whether the stirring of it, ought not, from
 first to last, to be imputed to himself and his friends.

A scheme is apparently formed to alter the ex-
 ternal mode of Worship recognised by the Consti-
 tution, and sanctioned and defined by the immemo-
 rial, universal practice of our National Church. It
 seems to be systematically carried on, even after the
 Lord Provost, Magistrates, and Council of the City
 of Glasgow had refused their concurrence, and de-
 clared that the Ecclesiastical authorities must pre-
 viously be consulted. An Organ, notwithstanding,
 was employed in St. Andrew's Church at a weekly
 rehearsal of Sacred Music. By and by, this re-
 hearsal was blended with Religious Worship, and

when every thing was ready for this grand Musical performance, it was brought up in the Public Worship of God on the 23d of August last. These seem to be facts attested by the Minister of St. Andrew's Church himself.

Without dwelling upon the deputations to Edinburgh,—the canvassings, consultations, and convivialities at Glasgow, for the furtherance of this singular business, the Editors appeal to the impartial Public, whether they can here discern a vestige of deference or respect to authority, Civil or Ecclesiastical? Whether they can here discover any indications of the confidence of private friendship, or concern for the public peace?

With this remark the Editors would have been happy to have taken their leave of this singular business. But the two anonymous Letters addressed to the Lord Provost of Glasgow, on the subject of the Organ, render some animadversions upon them indispensable. Common fame has ascribed these Letters to a Minister of the Gospel. The Printer, we are told, has declared, that he is not at liberty to give the name of his Employer. But that he could not suppose a Clergyman of the Church of Scotland would write any thing which could render him liable to damages. Some copies, we are informed, have been sent as presents to the particular friends of the Author. One of these copies we have seen, with an inscription, which is presumed to be in his hand writing. Be all this as it may, the senti-

ments and language of Dr. Ritchie in his Statement, seem, in many instances, to be borrowed by this Pamphleteer; and the plagiarism is but ill concealed, by all the transposition of words, and the inversion of sentiment, to which he has had recourse. From these circumstances, an adventitious importance is stamped upon this Pamphlet, which it never could have derived from its intrinsic merits.

Scurrilous personalities are unlawful weapons either of attack or of defence. It is only the savage and the coward who employs the poisoned arrow, or the dagger of the assassin. They are abhorred by every honourable combatant. Let the man beware, who useth misrepresentation, calumny, and falsehood, to obtain his object, lest he kindle a fire which shall burn his character and his cause to ashes.

Whether "disingenuity blushed" when the Compiler of these Letters addressed them to the Lord Provost, it is unnecessary to inquire. The Minutes of Presbytery of the 4th of this month, sufficiently detect his culpable inaccuracy*, and scandalous violation of truth and charity. This brand of infamy he may try to obliterate, or cover in the best manner he can.

His abuse of the Lord Provost is illiberal and groundless.—Even the very plan of his Letters involves an absurdity. Granting, for the sake of argument, that the Presbytery are justly implicated

* Vide page 202.

with the Lord Provost in the first Letter, because they had seen and applauded his Lordship's conduct, can there be a greater insult to justice, and to common sense, than to attempt, as is done in the second Letter, to implicate his Lordship in the reasoning and sentence of the Presbytery? Let that reasoning, let that sentence be supposed good or bad, it is clear that the Lord Provost has nothing to do with them. He had no controul over the one or the other. He was utterly unacquainted with both. He cannot be more responsible for them than for the speeches delivered on that occasion by the Minister of St. Andrew's Church, or the contents of his elaborate Statement, recorded in the Books of Presbytery.—So much for the plan of this Pamphlet.

The contents of it are justly liable to the severest censure. The very first sentence of the first Letter is pregnant with falsehood.—The second with frivolous impertinence. “MY LORD, the subject of
 “ the Organ has, *through your interference*, become
 “ the topic of much *private* and public discussion.
 “ Whether, *without the part you have acted*, it
 “ would *ever have been agitated* in a Church Court,
 “ *is to many doubtful.*” Now, it is notorious, that the subject of the Organ had been the topic of *much private discussion*, and that *publicity had been given to it*, by a formal Extract from the Records of the City Council, transmitted to Dr. Ritchie, and widely circulated, before the present Lord Provost had come into office. And the Editors are

entitled to affirm, that the Letter-writer betrays his want of information, when he says, that it is to many doubtful, whether, without the interposition of the Lord Provost, this subject “would ever have been agitated in a Church Court.” Let him consult Dr. Ritchie, whose intimacy and confidence he peradventure enjoys, and learn from him, whether the Presbytery of Glasgow lack either spirit or integrity to agitate any subject which they are of opinion touches the vitals, or even the externals, of the Law and Constitution of our National Church.

Nothing can be more meagre than the statement of facts, page 4th, which our Letter-writer sets forth, as “sufficient to enable his reader to form an accurate judgment.” This statement is dispatched in a short paragraph of three sentences. The reader is hurried on, as if he were on a forced march. Precipitancy of this kind, not only creates confusion, but leads to error. We must not confine our attention to the transactions of August 1807:—we must extend it to all the incidents relative to the Organ, which are known to have happened for two years before. We must read and ponder well the Letter of the Minister, and the Petition of the Congregation, on the subject of the Organ, which were presented to the City Council, September 1806. We must study the sound and judicious answer which the City Council returned to both. Then deny it, who can, that the Lord Provost would have compromised the dignity, the honour, and the rights of his consti-

tuen'ts, and slumbered at his post, had he not attended to the information received on the 21st of August last. For it is highly proper the Public should know, that this information was not obtained by the Lord Provost in the light and transient manner which the Letter-writer insinuates. It was given apparently on the best authority, in a company of Gentlemen, where most of the Magistrates of the City were present, and given in such a triumphant and significant tone, as to occasion a spirited conversation at the time.—It is proper that the public should likewise know, that in this conversation the Lord Provost took a much smaller part, than some of his colleagues in office.

The puerilities scattered over many pages of his first Letter about the Civil Magistrate's power of "entering a solemn protest:"—about "his jurisdiction in matters of religion and morality:"—about "his waging war:"—about "the Act of Indemnity for breaches of the peace," &c. which are the pith of the first Letter, if it has any, are too insignificant to require a serious answer. Pity towards their Author is their appropriate recompence.

But the rudeness with which he descants on the office of an INFORMER—the syren song of lamentation with which he bewails the conduct of the Lord Provost's not holding back from being the PUBLIC INFORMER, must not only excite the indignation of every one who loves his country, and respects her constituted authorities, but loudly demands the exe-

eration of every honest and virtuous mind. With far greater propriety, might the Pamphleteer, be he a Clergyman of the Church of Scotland or not, be complimented with the title of a *spy*. This character he seems to have supported in a style of fatal eminence to himself, in coming into the Presbytery of Glasgow, and collecting materials, which his obtuseness of intellect prevented him from comprehending, or his disingenuity prompted him to garble and pervert:—Giving us reason to think that he must have purloined from the depositories of the Minister of St. Andrew's Church, the prototype of that Gentleman's Statement to the Presbytery, from which, if credit be due to internal evidence, (for it is morally impossible that Dr. Ritchie could have ultroneously intrusted him with his manuscript) many parts of his publication are borrowed. The man who can begin his public Ecclesiastical career with a foul attack upon a venerable Professor, is well fitted for acting the part of a *sycophant* and *spy*; but the cause which stands in need of such infamous artifices, is certainly desperate. So much for his wanton and insolent personalities.

Let us next inquire whether this Letter-writer is more accurate in his representation of historical facts. We have already seen, that in the virulent accusations he has brought against the Lord Provost, and four members of the Presbytery of Glasgow, he has been so unfortunate, as not in a single instance to have stumbled upon truth: and we shall find that

similar bad fortune follows him in his references to history. It must be owned, indeed, that he has not encumbered his pages with many historical facts. A genius so fanciful and lofty, is naturally more attached to poetry than to humble prose. Long quotations are accordingly given from two celebrated Poems. They are works of merit, and we never read them but with the highest pleasure. But they are merely works of fancy, and therefore furnish no certain criterion of the opinion entertained by their authors, relative to Organs in the Public Worship of God. One of these authors is happily alive. Let him be consulted as a learned counsel, or impartial judge, and if he pronounce it as his opinion, that the Organ may, legally and constitutionally, "breathe even its "lowest notes" in any Church or Chapel under the jurisdiction of our National Establishment, then shall we cheerfully allow the Letter-writer all the weight of his authority.

Among the few references to prose authorities contained in this Pamphlet, we find the three following very palpable mistakes.

1. In page 42d, after stigmatizing the official letter of the Scottish Commissioners at London to the General Assembly, 1644, as speaking only their *private opinion*, and their *private prejudices*, he affirms, "that this opinion of these Commissioners "was never sanctioned by the Church of Scotland, "and adopted as theirs†;" and gives this curious

† Vid. Letters, page 42.

reason, "the General Assembly, in their answer, "takes no notice, either of sitting at table, or of "the Organs at Paul's and Peter's." Is it possible to conceive a stronger sanction of this opinion of these Commissioners, than the General Assembly gave in their answer to the Westminster Divines? "We "were greatly refreshed†," &c. [The first part of this answer the reader has already in page 41 of this Statement.] The General Assembly then proceeds thus, "That your colleges, the seminaries of your "kirk, are planted with able and sincere Professors? "that the good hand of God hath called and kept "together, so many pious, grave, and learned Di- "vines, for so long a time, and disposed their "hearts to search his truth by their frequent humili- "ations, continual prayers, and learned and peace- "able debates? Should not all and each one of "these *stir up our souls* to bless the Lord, and ren- "der *both you and us* confident, that he who hath "begun the good work will perfect it, and put the "cope stone upon it?" &c. Such was the strong and ample sanction given by the General Assembly to the opinion of the Commissioners at London; and have not the people of Scotland, still more forcibly, if possible, sanctioned this opinion, by their *constant* and *uniform practice*? To say, as the Letter-writer has done, page 43, that "it is as presumable" that the Westminster Divines "did not, as that they did," approve of the ejection of Organs, because, "in

† Gen. Assem. 1644, Printed Letter.

“ their letter of the 17th May, 1644, to the Kirk of
 “ Scotland, they take no notice of it,” is a mere
 begging of the question, and of a piece with the
 other historical remarks of this Letter=writer.

Perhaps he is the very first that has ventured to
 presume that the Westminster Divines did not ap-
 prove of the ejection of Organs. The celebrated
 Dr. Burney has decidedly expressed the opinion of the
 Westminster Divines, relative to Organs. History
 of Music, vol. 3, page 433. “ When the liturgy had
 “ been declared, by an ordinance passed in the
 “ House of Lords, Jan. 4th, 1644, *a superstitious*
 “ *ritual*, the Directory, published by the Assembly
 “ of Divines at Westminster, to whom the parlia-
 “ ment referred all matters concerning religion,
 “ established a new form of Divine Worship, in
 “ which no Music was allowed but Psalm=singing,
 “ for which the following rules were enjoined.”
 He quotes the last chapter of our Directory, and
 adds, page 434, “ In the opinion of those that
 “ were then in power, it was thought necessary, for
 “ the promotion of true religion, that no Organs
 “ should be suffered to remain in the Churches.”

2. In page 44, he represents all these transactions
 relative to the Organ, as “ committed at the insti-
 “ gation of Cromwell, that arch=hypocrite.” And
 in page 75, he says, “ The Organs were cast out
 “ of Peter’s and Paul’s about May 20th, 1644, and
 “ the Directory for Public Worship, was passed
 “ in both the *honourable* Houses of Parliament, *be-*
 “ *fore the 6th January*, 1644. How then,” con-

tinues he, “ could any provision be made for a “ non-entity? and this very circumstance, that the “ Directory for Public Worship was *passed before* “ the ejection of the *Organ by Cromwell*, is a convincing proof, that Instrumental Music was not “ intended thereby to be abolished in the Churches, “ for it then remained in all its vigour in the “ Church of England.” Cromwell, then, according to this Pamphleteer, cast out, or instigated to the *casting out* of the Organ. Cromwell did this about May 20th, 1644, and the Directory for Public Worship was passed in both Houses of Parliament, *before the 6th January*, 1644, and prior to the taking down of the Organs. These are stated, as facts, and triumphantly set in opposition to the Reverend Mr. Begg’s reasonings in the 4th Section of his Treatise.

Not a little insolence is discovered both towards Mr. Begg and the Presbytery of Glasgow. Now, it is most unfortunate for this Letter-Writer, that we are here entitled to charge him with gross misrepresentation both of history and chronology.—Cromwell, it is well known, was the hero of the Independents, who plotted, and caballed, and threw every possible obstacle in the way of our Directory.—He was odious to a great majority of the Divines at Westminster, and had it not in his power to instigate them to pass the Directory. He never did instigate any of our General Assemblies to a “ single Act,”—for he found them so intractable and

hostile to him, that he seized the first opportunity of breaking them up by military force. In confirmation of these facts, we might transcribe a volume of authorities from Baillie's Letters alone. But the following shall suffice, vol. 2, p. 20, May 31, 1644, "The Independents have no considerable
 " power either in the Assembly, or Parliament, or
 " the General, or Waller's Army; but in the City,
 " and Country, and Manchester's Army, their
 " strength is great and growing; yet, by the help
 " of God and our friends, if once we had the As-
 " sembly at an end, and peace, we would get them
 " quieted. Since our Friday Fast we have made
 " good speed in the Assembly.—Our great debate,
 " of the power of excommunication, we have laid
 " aside, and *taken in at last the Directory*. Al-
 " ready we have past the draught of all the Pray-
 " ers, reading of Scripture, and *singing of*
 " *Psalms*, on the Sabbath-day, *nemine contradi-*
 " *cente*. We trust, in one or two Sessions, to
 " pass also our draught of Preaching."——Page 24,
 June 7, 1644, "Our progress in the Assembly,
 " albeit slow, yet blessed be God, is sensible daily.
 " We have passed, but after a world of debate,
 " *all the Directory* which concerns ordinary Pray-
 " ers, reading of the Word, *singing of Psalms*,
 " and Preaching. Our toil is exceeding great.—
 " We hope all, ere it be long, shall go according
 " to our heart's desire. The Independents, *our*
 " *great retarders*, it is like, shall not *vaunt them-*

“ *selves*, in the end, of their oppositions.”——Page
 49, August 10th, 1644, “ We have ended our
 “ Directory for Baptism.” And after mentioning
 a mistake of Thomas Goodwin, the leader of the
 Independents, Baillie proceeds thus, “ God per-
 “ mits these gracious men to be, many ways, un-
 “ happy instruments. As yet their pride continues,
 “ but we are hopeful, the Parliament will not
 “ own their way so much as to tolerate it, if once
 “ they found themselves masters. For the time,
 “ they are loth to cast them off, and to put their
 “ party to despair, lest they desert them. The men
 “ are exceeding active in their own way. They
 “ strive to advance *Cromwell* for their head.
 “ They ascribe to him the victory of York, but
 “ most unjustly,” &c.——Page 73, November 21,
 1644, “ But that which most comforts us is the
 “ Directory. All that we have done in it is this
 “ day sent up, with a full unanimity of all. Ma-
 “ ny a wearisome debate it has cost us.”——“When
 “ we were at the very end of it, the Independents
 “ brought us so doubtful a disputation, that we
 “ were in great fear all should be cast in the hows,
 “ and that *their opposition* to the whole Directo-
 “ ry should be as great as to the Government, yet
 “ God in his mercy guided it so; that yesterday we
 “ got them and all others so satisfied, that, *nemi-*
 “ *ne contradicente*, it was ordered all together to
 “ be transmitted to the Houses.”——From first to
 last, then, it is manifest, the Independents, who a-

lone can be supposed to be instigated by Cromwell, opposed the Directory.—And Cromwell had as little hand in casting out the Organs from Paul's and Peter's, as any other military officer in England. The Directory was not even transmitted to the *honourable houses* of Parliament, until *ten months* after this Letter-writer roundly asserts it *had been passed by them both*. All the dogmatical contradiction with which the Reverend Mr. Begg is saluted, on the 4th Section of his Treatise, is flatly opposed by the evidence of facts. How such palpable mistakes, in history and chronology could be committed, is almost inexplicable. But the man who is capable of committing them, has undoubtedly forfeited his claim to the confidence of the public.

It would be easy to produce authorities equally convincing, that Cromwell found the General Assembly of the Church of Scotland so intractable, and hostile to him, that he ordered his soldiers to break it up. Baillie describes this, in a letter to Mr. Calamy, July 1653, vol. 2, page 369, to which the reader is referred.

It is believed, that the General Assembly of our National Church was never afterwards allowed to meet, during Cromwell's Protectorate.

The third and last instance of our Author's violating the truth of history, which we shall stop to specify, is in page 51. The Act against Innovation, says he, "it is evident was not made against Or-

“ gans, but against innovations, which were not
 “ even known in the time of Episcopacy, which
 “ *Organs certainly were.*” And page 77, he adds,
 “ Whoever reads that Act dispassionately, will find
 “ it carrying in its inditement, or phraseology, a
 “ refutation to all the Reverend Author’s (Mr.
 “ Begg’s) assertions. It is expressly said, that
 “ the innovations against which it complains, were
 “ not so much as known in the time of Episcopacy.
 “ But *Organs were known* in the time of Episcopa-
 “ cy; therefore, Organs were not the innovation
 “ thereof complained.” Here again, much igno-
 rance or perversion of historical fact is betrayed.
 Must our Letter-writer be told, that *Organs certainly*
were not known in our National Church, from the
 Restoration to the Revolution, the times which
 are most probably alluded to, in the Act against
 Innovations. Must he be told, that Organs were
 never known in our National Church, from the Re-
 formation downwards, either in times of Episcopacy
 or of Presbytery?—the Chapel Royal excepted, in
 the year 1617.—If he has the hardihood to chal-
 lenge this fact, let him produce his evidence, and
 we shall applaud, and thank him for the discove-
 ry.

Before we leave this topic of history, it may be
 proper to take notice of one principle which our
 Letter-writer either copies from Dr. Ritchie, or in
 which they happen to coincide: namely, that our
 Directory, and the unanimous opinion of the West-

minster Divines, deserve no respect, because they are the offspring of turbulent times. “Would a moment,” says the Letter-writer “of usurpation—“ a moment of anarchy and confusion, be chosen as “ the fittest period for sound and deliberate legislation? Would it be good authority to quote a “ hundred and fifty years hence, some of the resolutions and motions, which in the beginning of “ the French Revolution, were carried triumphantly in the Convention, and which were received “ with enthusiasm, by the leaders of that day—and “ is it *fair* to quote an act as descriptive of the sense “ of the nation, when committed at the instigation “ of Cromwell, that arch-hypocrite?”—Is it fair in the Letter-writer, if a *Clergyman of the Church of Scotland*, to liken the Westminster Divines to the French Convention?—To class the Directory, or any unanimous opinion of that venerable Assembly, with some of the resolutions and motions of a revolutionary infidel club?—Does he mean to insinuate, that the Westminster Divines did not *deliberate*, or were *not sound* in their deliberation, which issued in forming the Directory?—Was there less *anarchy and confusion* to disturb their deliberation, when employed in framing *the Confession of Faith*? Quite the reverse. The Directory and Confession it is well known, are the productions of the same venerable Assembly—parts of the same grand design, and executed with the most consummate ability, erudition, and integrity, in spite of the anarchy

and confusion of the times. Would the Letter-writer consider it fair, to cast contempt upon our glorious Revolution, by classing it with the French Revolution? Is he prepared to maintain, that there could be no sound and deliberate legislation in Britain, from the Revolution in 1688, down to the Union in 1707, because the times were turbulent? As well may he advance the paradox, that the whole British Constitution, which is the envy of the world, is utterly unsound, and has been formed without deliberation, because it has been reared up in spite of anarchy and confusion, and stands unshaken amidst all the convulsions of the times.

Taking our leave of the Letter-writer as an historian, let us consider him as a philologist. He seems to have a proud consciousness of his excellence in this capacity, for he loads his pages with scraps of criticism, and sneers at Mr. Lapslie and his learned coadjutors. He talks twice or thrice about the best Greek writers. He is profound in the etymology of *psallo*, telling us, in pages 29, and 31, that it radically signifies “playing on a string-ed Musical Instrument.” And in page 67, that it has a still more radical meaning, viz. “first to ring, to tingle. Secondly, to *sound*, to *quaver*.” He actually transcribes about a fifth part of a column, or a fifteenth part of a page of Hedericus’ Lexicon, and overwhelms us with *one* quotation from Euripides, which the Lexicographer had fortunately furnished to his hand.

Perhaps it might have sufficed as an answer to all the frivolous criticism which is foisted into this Pamphlet, to transcribe the following passage from the Bishop of Gloucester.—“On what, then, is this Author’s paradox supported? On the common foundation of most modern philologic systems, *Ety-mologies*; which like fungous excrescences, spring up from old Hebrew roots, mythologically cultivated. To be let into this new method of improving barren sense, we are to understand, that in the ancient Oriental Tongues, the few *primitive* words must needs bear many *different significations*, and the numerous *derivatives* be infinitely equivocal. Hence, any thing may be made of Greek” words, “by turning them to Oriental Sounds, so as to suit every system *past, present*, and to *come*.—To render this familiar to the reader, by example, M. Pluche’s system is, that the Gentile Gods came from Agriculture: all he wants, then, is to pick out (consonant to the Greek proper names) Hebrew words which signify a *plough, tillage*, or ears of corn; and so his business is done.—Another comes, let it be Fourmont, and he brings news that the Greek Gods were Moses or Abraham, and the same *ductile sounds*, produce from the same primitive words, a *chief*, a *leader*, or a true *believer*; and then to use his words, *Nier qu’il s’agisse ici du seul Abraham, c’est etre aveugle d’esprit, et d’un aveuglement irremediable*.—A third and fourth appear upon the scene, suppose them Le Clerc & Banier, who, prompted by

the learned Bochart says, that the Greek Gods were only *Phœnician Voyagers*; and then from the ready sources, flow *Navigation, Ships, Negotiators*; and when any one is at a loss in this game of Crambo, which can never happen, but by being duller than ordinary, the kindred dialects of the *Chaldee* and *Arabic*, lie always ready to make up the deficiencies. I have heard of an old humourist, and great dealer in Etymologies, who boasted *that he not only knew whence words came, but whither they were going*. And indeed, on any system-maker's telling me his scheme, I will undertake to shew, *whither all his old words are going*; for, in strict propriety of speech, they cannot be said to be *coming from*, but *going to*, some old Hebrew root †."

But to be serious. The Letter-writer has endeavoured to support his argument for the use of Instrumental Music in the Public Worship of God, by calling our attention to the etymology of the Greek word ψαλλω.—“The Apostle,” saith he, “instead of using the word which simply denotes “singing with the voice, employs one in which the “idea of singing is uniformly incorporated or associated with a stringed Musical Instrument. “The word which the Holy Spirit used is the *technical* term itself which the Greeks employed, “when they solicited any person to play a piece of “Music;—when the sacred writers confine singing to the voice alone, they used αἰδεῖσθαι;—when nei-

† Div. Leg. book 4th, sect. 4th.

“ ther playing on a Musical Instrument was meant,
 “ nor pure singing, but a kind of recitative, or
 “ musical speaking, they used the word ὑμνεω”—con-
 cluding, “ that all the Presbytery can contend for, is,
 “ that ψαλλω may be understood as commanding to
 “ sing the praises of God, either with or without
 “ instruments.” But that if they should presume
 to say, that the Apostles used the word ψαλλω to de-
 note singing without any accompaniment, “ it would
 “ be saying, that the language of Scripture is vague
 “ and inaccurate. And that the Holy Spirit allow-
 “ ed the inspired writers to make an unhappy se-
 “ lection of words to convey his sentiments to man-
 “ kind;—and that the words, as well as the ideas
 “ being inspired, the sacred writers were thereby
 “ prevented from using any word that was not
 “ fully expressive of his meaning, and free from
 “ all ambiguity.” Such is a fair statement of the
 reasoning of this anonymous writer, upon the mean-
 ing and use of the Greek word ψαλλω, founded upon
 what he says, is its acceptation among the purest
 Greek writers.

It is likely that this etymological argument was
 compiled before the 30th of March last, when the
 Answers of the Committee to Dr. Ritchie's State-
 ment were given in to the Presbytery. In these
 Answers it is observed, that the criticism of Bishop
 King * upon the word ψαλλω, is puerile and incon-

* Statement, page 119.

clusive.—The Pamphleteer feeling the force of this objection to Bishop King's criticism, from whom, and from Hedericus and Parkhurst's Lexicon, he seems to have borrowed all his knowledge of etymology, renews the argument in his remarks on the Reverend Mr. Begg's Treatise, interlarding it with insolent abuse against the members of the Presbytery of Glasgow, affirming, in the most dogmatic manner, that "the word from which ψαλλω is evidently derived, signifies, first to ring, to tingle *, 1 Sam. iii. 11. 2 Kings xxi. 12. Jerem. xix. 3. Secondly, to sound, to quaver." And "that whether it ever afterwards, in the progress of language, came to mean otherwise, or whether it was used originally different from that signification, is of no consequence." This assertion must appear wonderful indeed, to those who have attended to the progress of artificial language. He himself allows that words are constantly changing their signification. Of course he abandons the argument from etymology with which he has eked out so many of his pages—by declaring that "the point at issue *is in what sense ψαλλω was used when the New Testament was written.*"

We have no objection whatever that the accep-

* The Septuagint translate the Hebrew in the passages quoted, by the Greek word ηχ'ω, one of the most general words to express mere sound in the Greek tongue, and therefore giving no countenance to the assertion of the Letter-writer, that ψαλλω means playing upon a Musical Instrument.

tation in which ψαλλω was taken, when the New Testament was written, shall be the standard by which we are to determine the point at issue, and in doing this, that we shall confine ourselves to the period immediately “before, during the time, “and after the days of our Lord and his disciples.” But when the Letter-writer talks of the purest Greek writers, we must be explicitly understood as restricting the investigation to the Greek of the Septuagint—of the New Testament—of the Fathers of the primitive Church, and if he pleaseth, of Josephus. It is by their writings alone, that the use and the meaning of this word can be legitimately ascertained. It will be found in the sequel, that the purest Greek writers of antiquity are perfectly in unison with the Sacred Classics.

With respect to the use and meaning of the word ψαλλω, during the time of our Lord and his Apostles, we affirm, that the anonymous Letter-writer has completely misrepresented it. He has either never studied the language of the New Testament, or wilfully perverted it. He may be original, for aught we know, in his opinion, that the sacred writers uniformly and invariably mean by ψαλλω, psalms, something that is sung with “the accompaniment of an “instrument,”—ἰδρυι, songs, something that is sung “with the human voice alone,”—and ὑμνοι, hymns, “a kind of recitative or musical speaking.”—Chrysostom, Augustine, Jerome, Estius, Erasmus, Calvin, Beza, and Macknight, all the most eminent com-

mentators to which we have had access, never once imagine that such an idea entered into the minds of the inspired writers of the New Testament. These commentators place the distinction between psalms, and hymns, and spiritual songs, more in the manner of their being composed, and in the matter they contain, than in the mode of performing them. Estius, as quoted by Macknight says, that “*ψαλμοι*, in
 “ profane authors, denote *songs in general*, es-
 “ pecially those which were sung with the harp,
 “ and *ὕμνοι*, those which were sung in honour of the
 “ gods.” “ Beza thinks *ψαλμοι*, psalms, in this pas-
 sage, denote those poetical compositions in which
 David uttered his own complaints, and prayers, also
 those metrical historical narrations by which he in-
 structed the people; and that *ὕμνοι*, hymns, are his
 other compositions, in which he celebrated the praises
 of God.”—“ By *ὁδοὶ πνευματικαὶ*,” says Estius, “ are
 “ meant those songs which were dictated to spiritual
 “ men by the Holy Ghost, as alluded to in 1 Corin.
 “ xiv. 26. which after being uttered in the Church,
 “ were committed to memory, or perhaps to writ-
 “ ing, by others:—of this kind were the songs
 “ of Elizabeth, of Mary, and of Zacharias, re-
 “ corded in the 1st chapter of Luke’s Gospel.”
 And the same author is of opinion, that when the
 Apostle Paul in his advice to the Ephesians, recom-
 mended to them to speak in psalms, and hymns,
 and spiritual songs, he recommended to them par-
 ticularly to sing such compositions, in their private

houses upon festival occasions. The propriety of which comment will be discerned, from attending to the context in the 18th verse.

Dr. Macknight paraphrases Eph. v. 19. as follows: "Instead of singing lewd songs like the heathens, in the festivals of their Gods, *repeat* to one another in the seasons of your joy, the Psalms of David, and those hymns and spiritual songs which are dictated to you by the Spirit, singing them, and making melody in your heart, by accompanying them with *devout affections*, a melody most pleasing to the Lord."

When, therefore, the Letter-writer so confidently asserts, that three of the passages quoted by the Rev. Mr. Begg enjoin Christians to praise God by playing on a stringed instrument, and so triumphantly dwells, in his reasoning on Ephesians v. 19. upon the particle *καί*, he should, in the first place, have noticed, that the injunction both in Ephesians and James, is given to Christians in a private capacity; and secondly, he should have remembered that the Apostle to the Ephesians, adds, *ἐν τῇ καρδίᾳ*

ψαλλῶ is used by none of the New Testament writers, except by Paul and James. In the writings of Paul it occurs only three times, Rom. xv. 9. 1 Corin. xiv. 15. and Ephesians v. 19. The first of these passages is an exact quotation from Psalm xviii. 49. and therefore cannot be adduced as an authority from a New Testament writer.

The other two passages are evidently figurative,

and totally incapable of a literal construction. In the Epistle of James, ψαλλω is only once employed, viz. chap. v. 13. and this is the only passage of the New Testament, in which it is possible to understand this word in a literal sense. Here, however, it is applied as an advice to individual Christians, in a private capacity, and cannot be extended to companies of Christians, met together for the Public Worship of God. Granting, therefore, this Letter-writer all that he can ask; even allowing him, for argument's sake, that it is "the technical term" itself which the Greeks employed when they solicited any person to play a piece of Music," his argument from this passage will amount to no more than this, that a private individual Christian, when alone, and in good spirits, may play a tune to himself upon an instrument, whether stringed or not. But as we shall show immediately from the Sacred Classics, that the Apostles attached a very different meaning to ψαλλω, it is highly probable from the antithesis in this passage, betwixt ψαλλιτω and προσευχεσθω, that St. James, in particular, meant singing with the voice alone. For, as praying is the expression of the voice, making known the desires of the soul to God, so, in like manner, singing with the voice, is by far the most ancient, and the most natural method of expressing the joy of the heart.

It is curious to observe, with what dexterity the Pamphleteer hath avoided taking notice of the celebrated passage in Colossians iii. 13. where St. Paul

more immediately, and more distinctly, refers to the Public Worship of God. There St. Paul useth the same terms for the compositions to be sung, as he had done in the passages already considered, viz. ψαλμοι, ὕμνοι and ᾠδαι πνευματικαι, but when he speaks of the mode in which they were to be sung by Christians in Public Worship, he expressly uses the term ἀδοντες. Now, St. Paul is surely the best commentator upon his own language. In this passage he clearly and significantly useth the very expression which the Letter-writer affirms was employed by “the sacred writers, when they confined “singing to the voice alone.” The Letter-writer craftily overlooks this passage. He only notices it in an indirect manner in his 35th page, when he introduces an obscure and far-fetched argument from the practice of the Quakers.

In addition to what has been said, let us now attend to those particular instances of praise, which are recorded respecting our Lord, his Disciples, and Christians of the Apostolic times. Thus, in St. Matt. xxvi. 30. the Greek word ὑμνησαντες is used, when our blessed Lord sung a hymn with his disciples, after he had instituted the holy ordinance of the Supper. In Luke xix. 37. when our Saviour entered triumphantly into Jerusalem, it is said, ηρχ. ντι ἅταν τ πληθος των μαθ. των χαιρ. ντις αινειν τον Θεον φωνη με γαλη. Here the word αινω *laudo*, to praise, is employed. The Evangelist adds in the 38th. verse, λεγοντες, saying, that is, reciting, or singing, “bless-

“ed be the king that cometh,” &c. a passage from Psalm cxviii. 26. which, according to the etymology of the Letter-writer, should have been sung with the accompaniment of an Instrument. Here it is evident, that it was spoken or sung by the disciples, without any Instrument whatever.—The next passage is in Luke ii. 13. where the angels announce the birth of our Saviour to the shepherds; the words in the original are αἰνῶντων τὸν θεόν, καὶ λέγοντες, “praising God, and saying.”——And in the remarkable passage, Acts ii. 47, which our Letter-writer mangles and misunderstands, insinuating, that the many thousands there mentioned as added to the Church, continued constantly in the temple, and must therefore have sung their praises with the accompaniment of Instrumental Music, the words are αἰνοῦντες τὸν θεόν, “praising God.”

We find in Acts xvi. 25. that when Paul and Silas praised God in prison, the words used by the Evangelist are, Π.αῦλος καὶ Σίλας προσευχόμενοι ὕμνον αὐτῷ θεῷ, “and sang praises to God.” In short, from all the passages in the New Testament which speak of the different acts of praise, performed by the disciples, or by Christians of the Apostolic times, the words ὕμνεον, αἰνῶ, αἰδῶ, are used indiscriminately, and they are descriptive of the singing of the Psalms of David with the human voice alone. Add to all this, the passage in 1 Cor. xiv. 15. an allusion to what is contained in the xlvii. Psalm ψαλλάτε σινιτῶς, which

St. Jerome translates, *Canite Deo, canite; regi nostro, canite; canite eruditè.*

We might here add a passage in Hebrews ii. 12. the words are, *ἐν μέσσοις ἑστέ καὶ ᾠδοῦσιν ὑμῖν ὡς σέ:* in the midst of “ the Church will I sing praise unto thee.”—Agreeably to the rule laid down, we proceed to the acceptation of *ψαλλω* in the period after the days of our Lord and his disciples.

The writers of the four first centuries after Christ, who may at least be presumed to know the meaning of the words of their native language at the time in which they wrote, speak in the following manner. Pliny in his letter to Trajan says, *Carmen Christo, quasi Deo canere.* He does not use the expression, *canere fidibus*, but simply *canere.* Tertulian, who wrote in the second century, speaking of the mode of Worship practised by the primitive Christians, expresses himself thus *: “ *Scripturæ leguntur, psalmi canuntur.*” And the same Author, when inveighing against the marriage of a believing woman with an infidel, exclaims, “ *Quid maritus suus illi, vel marito quid illa cantabit, sonant inter duos psalmi, et hymni, et mutuo provocant; quis melius Deo suo canit.*” Pliny and Tertulian therefore apply the word *cano*, to express the singing of Psalms by Christians, and we know that *cano*, in the Latin language, is never used but to denote singing with the voice alone; it is the appro-

* Ter. de Anima, chap. iii.

priate technical term of that language for the Music of the human voice, equally expressive, and equally marked in the mind of a Roman, as the term *singing* is, in the English language, denoting the melody of the human voice *. But Tertullian was well acquainted with the writings of the New Testament. He was a man of extensive learning, and highly admired for his critical knowledge in the Latin tongue. Had the interpretation of this Pamphleteer been just, it is impossible to conceive, that this profound scholar would have used a Latin word which is appropriated to *singing* with the voice alone, to explain a phrase in the writings of the Apostles Paul and James, which the Pamphleteer interprets playing on an Instrument. Before this anonymous Letter-writer ventured to quote New Testament authority in behalf of the meaning which he attaches to the Greek word ψαλλω, he should have consulted St. Jerome, who was a perfect master of Latin, Greek, and Hebrew. and who translated the Old Testament into Latin. Every person knows,

* The "singing of Psalms together in the Congregation," is the authoritative phrase employed in our Directory. And it is pleasant to observe, that the Scotch method of singing the praises of God in Public Worship, by *metrical psalmody*, began as early as the time of the Waldenses in the year 1210; was imitated by the followers of Wickliff, of John Huss, of Jerome of Prague, and adopted by Luther and Calvin, and likewise by the Protestants of the Church of England in the time of Edward VI. and Queen Elizabeth, and it is hoped will continue to the latest ages, to be the only practice authorized by the Church of Scotland.

that the passage quoted by the Pamphleteer from Romans xv. 9. is taken from Psalm xviii. 49. The words in the Septuagint are, *καὶ τῷ ὀνόματι σου ψάλλω*;—in the New Testament they are literally the same. St. Jerome translates them by the Latin words, “*nomini tuo cantabo*,” a most decisive proof, that this Latin Father considered *ψάλλω*, both in the Septuagint, and in the New Testament, as denoting singing with the human voice.

We shall now, in like manner, state the opinions of the Greek Fathers upon the meaning of the word *ψάλλω*.

Theodoret, who flourished in the beginning of the fourth century, in his commentary on Ephes. v. 19. thus expresseth himself: *Τῇ καρδίᾳ ψάλλει ὁ μὴ μόνον τὴν γλῶτταν κινῶν, ἀλλὰ καὶ τὸν νοῦν εἰς τὴν τῶν λεγόμενων κατανόησιν διεγείρων.* “*Corde canit, qui non solum linguam movet, sed etiam mentem excitat ad eorum, quæ dicuntur, intelligentiam.*”

Chrysostom says, *Καν χειροτεχνῆς ἢ, ἐν ἐργαστηρίῳ καθήμενος καὶ ἐργαζόμενος, δύνηται ψάλλειν. Καν στρατιῶτης ἢ, ἢ ἐν δικαστηρίῳ προσεδρεύων, δύνηται το αὐτο ταῦτο ποιῆν.* *Etsi fueris opifex, poteris in officina sedens et laborans psallere. Et si miles sis, aut sedeas in iudicio, poteris hoc ipsum facere*†.”

Basil on the 29th Psalm, says, *Οὐκ ἔστις τῷ Θεῷ μαλὶ πρὸς*

† From the professions, employments, and situations of the persons, by whom Chrysostom illustrates his idea, he must understand *ψάλλω* to signify singing with the voice alone, otherwise his advice must be absurd.

φρῆντα τε ψαλμῶ ῥηματα, οὕτως ψαλλει τῷ κυρίῳ, ἀλλ' ὅτοι ἀπο καρ-
 διας καθαρᾶς ἀναπεμπῶσι τας ψαλμωδίας· καὶ οἱοι εἶν' ὅσοι σωζόντες
 τὴν πρὸς θεὸν δικαιοσύνην, οὗτοι δυνάμει ψαλλεῖν τῷ θεῷ τοῖς ῥυθμοῖς τοῖς
 πνευματικοῖς ἀρμυζόντως ἀκλουθούντες. *Non si quis psalmi
 verba ore proferat, hic mox Domino psallit: sed
 quicunque corde puro enunciat psalmodiam, et qui-
 cunque sunt sancti justiciam erga Deum servantes,
 hi demum Domino psallere rhythmis, spiritualibus
 concinno et consentaneo ordine poterunt."*

Theophylact says, Ψαλλεῖν ἐν τῇ καρδίᾳ, τούτ' ἐστὶ μετὰ συν-
 σέως, καὶ μὴ ῥεμβομένης τῆς καρδίας. ὁ γὰρ πρὸ σίχων, ἐκ κένος ἐν καρ-
 δια ψαλλει. *In corde, hoc est, cum intelligentia, et
 corde non vagabundo. Qui enim cum attentione
 canit, ille corde psallit."*

And the Council of Laodicea in the year 313, has
 the following words. Περὶ τῆς, μὴ δεῖν πλεον τῶν κανονικῶν
 ψαλτῶν, τῶν ἐπὶ τὸν ἀμβῶνα ἀναβαίνοντων, καὶ ἀπο διφθέρας ψαλ-
 λόντων, ἑτέρους τινὰς ψαλλεῖν ἐν τῇ ἐκκλησίᾳ. *Quod non oportet
 præter Canonicos Cantores, qui ambonem ascen-
 dunt, ex codice canunt, alias quoslibet canere in
 Ecclesia.*

From these quotations from the Greek Fathers,
 the three first of whom flourished in the fourth cen-
 tury, men of great erudition, well skilled in the
 phraseology and language of Scripture, perfectly
 masters of the Greek tongue, which was then writ-
 ten and spoken with purity in the countries where
 they resided, men too, who, for conscience' sake,
 would not handle the word of God deceitfully, it
 is evident that the Greek word ψαλλω, signified in
 their time, singing with the voice alone. Had they

conceived otherwise, we may be assured, that they had both sufficient firmness of mind and influence in the Church, to have induced their hearers to have used the Harp and Psaltery in the Public Worship of God.

As to the assertion of the Pamphleteer, in his 32d page, that if we consider $\psi\alpha\lambda\lambda\omega$, as meaning any thing else but playing with an instrument, we are “saying, that the language of Scripture is vague “and inaccurate, making the inspired writers mean “one thing, while they wrote another; then scripture might be made to speak any thing, or all “things.” The world will judge whether our Letter-writer has here preserved that respect which is due to the holy Scriptures. We “say,” that when God condescended, by his Holy Spirit to reveal his will to man, he condescended also to use the language of mortals—he made no new alphabet—he made no new words—he said to none of his Prophets, Go, give the etymology of old words—The language employed by the holy men he inspired, was the language then in common use in their country, and could not, without a miracle, be divested of the signification attached to it by their countrymen at the time.

We have now shewn that the argument which the Letter-writer founds upon the etymology of $\psi\alpha\lambda\lambda\omega$, is completely fallacious. But supposing his argument to be good, even supposing, that during the temple-service, $\psi\alpha\lambda\lambda\omega$ meant playing on an in-

strument,—does he not know, that words often change their original signification? Numerous examples of this will be found, both in sacred and profane writers. Even allowing that the very words of the Scriptures were inspired, as well as the ideas, we maintain, that the Holy Spirit overruled the minds of the inspired writers, to employ the words in common use at the time. Thus the word *προφήτης*, or *προφτεω*, in some passages of Scripture, seems to imply little more than a mere Poet or Psalmist, who sung some extempore verses to the sound of an instrument †. Thus, in 1 Sam. x. 5. “And thou shalt prophesy,” (*προφτευσις* is the word in the Septuagint), meaning, to sing verses.—In the time of Jeremiah, *προφτεω* had come to signify the prediction of future events, which may, perhaps, be the true etymological meaning. Thus, chap. xx. 1. *Τὸ Ἰερεμίου προφτευόντος τοὺς λόγους ταύτους*. But in the time of the Apostles, it is applied to teachers who excelled in the knowledge of sacred things, and who taught them to others, Mark vi. 4. *ὅτι οὐκ ἐστὶ προφήτης αὐτίμος*. And, last of all, in 1 Cor. xiv. 5. this word signifies, publicly exhorting in the church—*μαλλον ὅς ἵνα προφτευῇς*.

† Nam quis ignorat musicen, ut de hac primum loquar; tantum jam antiquis temporibus non studii modo, verum etiam venerationis habuisse, ut iidem musici, et vates, et sapientes indicarentur?

Who is ignorant, says Quintilian, that Music in ancient times, was so much cultivated, and held in such veneration, that musicians were called by the names of prophets and sages?

Inst. lib. 1. cap. 16.

Thus, it is evident, that artificial language is constantly undergoing a change. The word *προφητεω*, in scripture, has no less than four different significations, yet the writers of these scriptures were inspired.

We might illustrate the same proposition, by instances from the profane Greek writers. Thus, *ὑμνῶ*, for the most part, in the Classics, signifies the singing the praises of their Gods, but in Plato, it signifies to *undervalue*, to *dispraise* †.

In like manner, the word *μισθος*, originally signifies a due reward for virtue and good actions, but in Herodotus, it is used for the punishment of wickedness, thus *οὗτοι μὲν τοιούτων μισθὸν ἔλαβον*. Herod. Gr. 8. 497. l. 38. And in Hebrews ii. 2. it is used in the same sense, *Καὶ παρακοή ἔλαβεν ἰνδικὸν μισθαποδοσίαν*.

Why, then, does this would-be Critic attempt to amuse us with a shadow of literature, calculated only to mislead the unwary? At the very first glance of his pamphlet, we saw the futility of his criticism, and were disposed to despise it, knowing well, that a man who could be so inaccurate, and superficial in his researches into historical record, as not to perceive the typographical error in the printed Letters of the Westminster Divines, giving 1644 for 1645, but even to reason from that error, would not be at pains sufficiently to investigate the etymological meaning of a Greek word.

We rest perfectly satisfied, that the translation of the sacred Scriptures now in use, and sanctioned

† Plat. Resp. 1. 8. l. 16.

both by the Church and the State, is a true and accurate translation, compared and revised by men who perfectly understood the language and phraseology of the sacred Scriptures, and who would not, for conscience' sake, deceitfully handle the word of God.

The world will, probably, now be disposed to apply to this Pamphleteer, the same language which he has applied to Mr. Begg's Treatise. His "crude and superficial reasonings, can have no effect upon minds trained to habits of critical investigation, and close deduction." Guided by a sincere love for truth, and desirous to promote the glory of God, and the interest of the Church of Scotland, let us "offer the sacrifice of praise to God continually, that is, the *fruit of our lips*, giving thanks to his name," Heb. xiii. 15.

Dismissing the Philology of this Pamphleteer, let us attend a little to the specimen he has given us of Theology. Perhaps his genius and researches may point that way, as they seem not to have taken any other distinct direction. But, alas! his Theology is but sparingly dealt out, "it seems not to be derived from Locke nor Lyttleton, nor Luther nor Calvin," and what is worst of all, it seems not to be derived from the Holy Bible. We are unwilling to say any thing that might be deemed acrimonious, but until we know more of the theological tenets of the Letter writer truth extorts this declaration from us, that he speaks liker a devotee of Rome,

than an *Eleve* of Glasgow College*, and a Clergyman of the Church of Scotland. We shall confine our observations to what he inculcates relative to the devotions of Christians upon earth, and to the view he exhibits of the employment and bliss of saints in heaven.

Of Christians on earth he thus speaks, page 36, 37. “ Were all men enlightened by education, and
 “ governed by reason and religion, every hour, then,
 “ indeed, it might not be necessary to have recourse
 “ to external objects for raising devout affections;
 “ but mankind are weak and sluggish. The learned,
 “ as well as the ignorant, need something to rouse
 “ the apathy of their minds to religious exercises;
 “ and hence the necessity of *devising* external rites
 “ and ceremonies, in order that the soul may be
 “ come at, through the medium of the senses.”—
 “ The moral effects of all the fine arts, are to human-
 “ ize and improve man; and whatever can tend
 “ to excite virtuous emotions, or deepen religious
 “ impressions, instead of being rejected, should,
 “ by every good man, be warmly adopted. Were
 “ the Organ, with the *arts of Sculpture*, introduced
 “ into our Churches, they might produce astonish-
 “ ing effects on the ignorant, who are the multitude;
 “ and who, in general, in every age and country,
 “ are *only instructed* in the solemnities of religion

* The Inscription upon one of the Copies of this Pamphlet, which we have seen, says, that the Author is a grateful *Eleve* of a learned and worthy Professor of this University.

“ through the senses.”—We know not whether the Public may have patience to read, but we have not patience to transcribe any more of this very dangerous, and we must add, popish delusion. If “ the spirituality of the gospel forbid not this vain deceit,” then, every man may, both in divinity and morality, do that which is right in his own eyes. The Papist, according to this mode of reasoning, has better means of being instructed in the solemnities of religion than the Protestant, for he enjoys all the benefit of Organs, Pictures, Images, &c. According to this mode of reasoning, the people of England must be more intelligent in divinity, and purer in their morals, than the inhabitants of Scotland, for “ the dormant feelings of their souls are roused with irresistible force, by the *grand* and *solemn* symphonies of the Organ.” According to this Letter-writer’s plan, our blessed Lord’s command to his Apostles, to teach all nations, or first to enlighten the understandings of men, would be superfluous. The work of the Spirit of God upon the soul of man might then be accomplished by human means, or resolved into “ the moral effects of the fine arts.”—Instead of stopping short at Instrumental Music, we instantly wander, and are lost among Pictures, and Statues, and endless contrivances of a similar superstitious tendency. Does the Letter-writer mean, that Christians should rather be guided in their devotions, by the rhapsody of Bruyere, than by the writings of St. Paul?

In his commentary on the beatific vision of John in the Revelation, the Letter-writer seems to indicate, that heaven is a school in which the fine arts are cultivated, and furnish no inconsiderable portion of the happiness of the Redeemed. “The Redeemed,” page 33, says he, “are represented as having the HARPS OF GOD in their hands, and singing the song of Moses and the Lamb. Is it *lawful*, then, in the immediate presence of Infinite Purity himself, for the happy, in their hallelujahs, to use harps?—Can any thing *used* in the Worship of heaven by the Church *triumphant*, be *sinful*, in the Church *militant*?” Can this indeed, be the view that St. John has given us of the Redeemed, and their celestial employment, in the Book of Revelation? How different from the doctrine he has taught in his 1 Epist. iii. 2. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.” Is this the view which St. Paul has exhibited of Paradise, after he had been caught up into it? He heard sounds, indeed, and was ravished with them, but they were articulate sounds, they were addressed to the *understanding*. “He heard unspeakable words, which it is not *lawful* for a man to utter.”—‘This is the infallible report that Paul has brought us of paradise, after having been caught up into it. The reader will judge

whether the paradise of the Apostles has been justly represented by this anonymous Pamphleteer.

It is perfectly unnecessary to dwell any longer upon this Pamphlet. As to his sneer at the manner in which the Presbytery arranged their arguments, which he seasons with a quotation from D'Alembert—that arrangement was adopted by Dr. Ritchie, in his speech, prior to a single word being uttered by the Presbytery on the subject.—When he insinuates, that the Presbytery hath pronounced Instrumental Music, in its very nature, profane and sinful—the answer is, that the Presbytery never uttered a syllable, reflecting on, or condemning the use of it, in any Church of Christ, but in their own.—When he asserts that Organs were preserved not only by a Melancthon and a Zuinglius, but by Calvinists themselves, and even in Calvin's own Church at Geneva, the assertion is false*.

His argument, that by rejecting Instrumental Music in the Public Worship of God, we virtually abolish the Psalms of David, is confuted by our uniform practice.—We admire them—we retain them

* "The only amusement," says Dr. Burney "which Calvin seems ever to have allowed his followers, was *Psalmody*, and that of the most unmeaning and monotonous kind; without harmony, variety of accent, rythm, and most of the Constituent parts of mere melody. Not a *Musical Instrument* was suffered within the walls of Geneva for more than a hundred years after the Reformation; and all Music, except this metrical psalmody, was proscribed, wherever the Doctrines of this Reformer were received."

Hist. Music, vol. 3, page 4.

—we sing them with the *understanding*, and with the *heart*.—When he introduces the abstract, but very important question, whether not only the ideas, but the very words of Scripture were inspired, he ought to recollect that this is a question of too much magnitude and delicacy for *him* to determine.

He has talked with petulance about strange innovations in the Wynd Church of Glasgow, and particularly of a pitch-pipe. At present, there is not, and we are authorized to say, that there never was a pitch-pipe used in that Church in the Public Worship of God. He hath rashly, and injudiciously, introduced the Catholic Question, which at present agitates the public mind; from what motive he has done so, his own conscience can best inform him. Perhaps the same motive which prompted him to become an advocate for Organs, may have induced him to become a champion in the cause of Popery.

Finally, he seems not a little to countenance the method of translating and interpreting scripture, adopted by Socinians, and those who would be wise above what is written—arrogantly condemning the translation presently in use in our land, sanctioned by the King, and authorized by the Church,—vainly pretending to give more accurately the meaning of a passage, by analyzing the original word as used by profane Authors,—a mode of criticism which has been destructive of the interests of truth and virtue wherever it has been adopted. The vene-

able Professor of Theology in this University hath shewn, in the most convincing manner, that Scripture is the best interpreter of Scripture; and that such men as Dr. Geddes, by inveigling the unwary into critical disquisitions about the meaning of the original, have been acting as pioneers of error and infidelity.

Among such a crowd of blemishes in this Pamphlet, very few beauties indeed appear.

The Author may have been animated with ardent friendship to Dr. Ritchie, when, in the spirit of knight-errantry, he sallied forth as the champion of the Organ. But alas!

Non tali auxilio nec defensoribus istis,
Tempus eget. —

Priam was as fit for driving the Greeks out of Troy, as this Pamphleteer is for vindicating his friend, or for defending the cause he has espoused.

We cannot conclude, without taking notice of the time in which this Pamphlet was ushered into the world. Upon Saturday the 9th of April last, the day immediately preceding the celebration of the Lord's Supper in the City of Glasgow—a day devoted to serious preparation for that solemn ordinance, an advertisement appeared in the Glasgow Courier, announcing this publication for Monday following, and giving the title page of it at length. The Lord Provost of Glasgow, when coming from Public Worship, and going home to the devotions of

the family and closet, was held up to public view, as,

“ Playing such fantastic tricks before high Heaven,

“ As make the angels weep.”

Habitually influenced as that Gentleman is, by just views of religion, it is scarcely to be conceived, but that his mind, on that solemn occasion, would be painfully disturbed, by so rude and unchristian a provocation. The curiosity of the citizens was wound up to the highest pitch. Conjectures about the Author, and the contents of these Letters, were set afloat, —party=spirit was roused, and the minds of intending Communicants were withdrawn from self-examination, from Christian charity, and from the contemplation of the grace of our Lord Jesus Christ.—The Lord’s day was diverted too much from its proper purpose, and a Communion Sabbath, turned into a day of suspense and distraction, about these Letters and their Author.—This Author, if indeed a Clergyman of the Church of Scotland, and if officially employed to assist in dispensing the Sacrament of the Lord’s Supper on this occasion—presiding at the Lord’s Table!—Trembling cometh upon us.—The Psalmist shall finish the description.—He hath put forth his hand against “ such as were at peace with
“ him : he hath broken his covenant. The words
“ of his mouth were smother than butter, but
“ war was in his heart: his words were softer than
“ oil, yet were they drawn swords *.”

* Psalm lv. 20, 21.

The Editors beg it to be remembered, that they apply this description to no individual. They are willing to believe that no Minister of the Gospel could act so culpable and unprincipled a part.

Though they at first conceived it sufficient to have left their names with the Printer, yet upon more mature consideration, they judge it more respectful to the Public to subscribe their names.

WILLIAM PORTEOUS.

JOHN BURNS.

JAMES LAPSLIE.

ROBERT RENNIE.

JOHN POLLOCK.

JAMES M·LEAN.

In the Note, page 210, where the Greek and Armenian Churches are mentioned, as not using Instrumental Music. we ought likewise to have added the Russian, a branch of the Greek Church. For though the Emperor be considered as the head of that Church, yet no Music is allowed in the Public Worship of God, but Vocal Music.

APPENDIX.

*Taken from the Directory for the Public Worship
of God.*

OF SINGING OF PSALMS.

IT is the duty of Christians to praise God, publicly, by singing of Psalms together in the congregation, and also privately in the family.

In singing of Psalms, the voice is to be tunably and gravely ordered: but the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalm-book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other ruling officers, do read the Psalm, line by line, before the singing thereof.

Act of the General Assembly of the Kirk of Scotland, for the establishing and putting in execution of the Directory for the Public Worship of God.

Edinburgh, February 3, 1645, Sess. 10.

—The General Assembly, having most seriously

considered, revised, and examined the Directory, afore-mentioned, after several public readings of it, after much deliberation, both publicly and in private committees, after full liberty given to all to object against it, and earnest invitations of all who have any scruples about it, to make known the same, that they might be satisfied, doth unanimously, and without a contrary voice, agree to, and approve the following Directory, in all the heads thereof, together with the Preface set before it: and doth require, decern, and ordain, 'That according to the plain tenor and meaning thereof, and the intent of the Preface, it be carefully and uniformly observed and practised by all the Ministers and others within this kingdom whom it doth concern; which practice shall be begun, upon intimation given, to the several Presbyteries from the Commissioners of this General Assembly who shall also take special care for timeous printing of this Directory, that a printed copy of it be provided and kept for the use of every kirk in this kingdom; also, that each Presbytery have a printed copy thereof for their use, and take special notice of the observation or neglect thereof in every Congregation within their bounds, and make known the same to the Provincial or General Assembly, as there shall be cause.

Confession of Faith.—Chap. XXI.

V. The reading of the scriptures with godly fear; the sound preaching and conscionable hearing of

the word, in obedience unto God, with understanding, faith, and reverence; singing of Psalms with grace in the heart; as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths and vows, solemn fastings and thanksgivings upon special occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

Confession of Faith. Chap. XXIII.

Of the Civil Magistrate.

I. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth; so, for that end, they may lawfully now under the New Testament, wage war upon just and necessary occasions.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of hea-

ven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed: all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

IV. It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; from which ecclesiastical persons are not exempted; much less hath the pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

*Recommendation concerning the observation of the
Directory for Worship.*

Edinburgh, 10th April. 1705, A. M. Sess. 12.

The General Assembly hereby seriously recommends to all Ministers and others within this Na-

tional Church, the due observation of the Directory for the Public Worship of God, approved by the General Assembly, held in the year 1645, Sess. 10.

Act against Innovations in the Worship of God.

At Edinburgh, 21st April, 1707, Sess. ult.

The General Assembly of this Church taking to their serious consideration, that the purity of religion, and particularly of Divine Worship and uniformity therein, is a signal blessing to the Church of God, and that it hath been the great happiness of this Church ever since her reformation from Popery, to have enjoyed and maintained the same in a great measure, and that any attempts made for the introduction of Innovations in the Worship of God, therein, have been of fatal and dangerous consequence: Likeas, by the 5th Act of the Parliament 1690, and 23d Act of Parliament 1693 years, and the Act lately past for security of the present Church Establishment, the foresaid purity and uniformity of Worship, are expressly provided for, and being well informed by representations sent from several Presbyteries of this Church, that innovations, particularly in the Public Worship of God, are of late set up in some places in Public Assemblies within their respective bounds, and that endeavours are used to promote the same, by persons of known disaffection to the present Establishment, both of Church and State; the introduction whereof was not so much as once attempted, even during the late

Prelacy; and considering also that such Innovations are dangerous to this Church, and manifestly contrary to our known principle, (which is, that nothing is to be admitted in the Worship of God, but what is prescribed in the holy scriptures) to the constant practice of this Church, and against the good and laudable laws made since the late happy Revolution, for establishing and securing the same, in her doctrine, worship, discipline, and government, and that they tend to the fomenting of schism and division, to the disturbance of the peace and quiet both of Church and State: Therefore the General Assembly being moved with zeal for the glory of God, and the purity and uniformity of his Worship, doth hereby discharge the practice of all such Innovations in Divine Worship within this Church, and does require and obtest all the Ministers of this Church, especially these in whose bounds any such Innovations are or may happen to be, to represent to their people the evil thereof, and seriously to exhort them to beware of them, and to deal with all such as do practise the same, in order to their recovery and reformation, and do instruct and enjoin the Commission of this Assembly to use all proper means, by applying to the government or otherwise, for suppressing and removing all such innovations, and preventing the evils and dangers that may ensue thereupon to this Church.

Questions to be put to Ministers at their Ordination.

1mo. Do you believe the scriptures of the Old

and New Testaments, to be the word of God, and the only rule of faith and manners?

2do. Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this Church, and ratified by Law in the year 1690, to be founded upon the word of God, and do you acknowledge the same as the confession of your faith, and will you firmly and constantly adhere thereto, and to the utmost of your power assert, maintain and defend the same, and the purity of Worship as presently practised in this National Church, and asserted in the fifteenth Act of the General Assembly one thousand seven hundred and seven, entitled, *Act against Innovations in the Worship of God*?

3tio. Do you disown all *Popish, Arian, Socinian, Arminian, Bourignon*, and other doctrines, tenets, and opinions whatever, contrary to, and inconsistent with the foresaid Confession of Faith?

4to. Are you persuaded, that the Presbyterian Government and Discipline of this Church, are founded upon the Word of God, and agreeable thereto, and do you promise to submit to the said Government and Discipline, and to concur with the same, and never to endeavour, directly, or indirectly, the prejudice or subversion thereof, but to the utmost of your power in your station, to maintain, support, and defend the said Discipline, and Presbyterian Government, by Kirk-Sessions, Pres-

byteries, Provincial Synods, and General Assemblies, during all the days of your life?

5to. Do you promise to submit yourself willingly, and humbly, in the spirit of meekness, unto the admonitions of the Brethren of this Presbytery, and to be subject to them, and all other Presbyteries, and superior Judicatories of this Church, where God in his Providence shall cast your lot, and that according to your power, you shall maintain the unity and peace of this Church against error and schism, notwithstanding of whatsoever trouble or persecution may arise, and that you shall follow no divisive courses from the present established Doctrine, Worship, Discipline, and Government of this Church?

6to. Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls, your great motives, and chief inducements, to enter into the function of the holy Ministry, and not worldly designs and interest?

7mo. Have you used any undue methods, either by yourself or others, in procuring this call?

8vo. Do you engage in the strength and grace of Jesus Christ our Lord and Master to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9mo. Do you accept of, and close with the call to be Pastor of this Parish, and promise through

grace to perform all the duties of a faithful Minister of the Gospel among this people?

Formula to be subscribed by all such as shall pass Trials, in order to be Licensed, and that shall be ordained Ministers, or admitted to Parishes.

I ————— do hereby declare, that I do sincerely own and believe the whole doctrine, contained in the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by Law in the year one thousand six hundred and ninety, and frequently confirmed by diverse Acts of Parliament since that time, to be the truths of God, and I do own the same as the confession of my faith: as likewise, I do own the purity of Worship, presently authorized and practised in this Church, and also the Presbyterian Government and Discipline now so happily established therein, which Doctrine, Worship, and Church Government I am persuaded are founded upon the Word of God, and agreeable thereto, and I promise, that through the grace of God, I shall firmly and constantly adhere to the same, and to the outmost of my power, shall in my station assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, and that I shall in my practice conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour directly nor indirectly the pre-

judice or subversion of the same: And I promise that I shall follow no divisive course from the present establishment in this Church, renouncing all Doctrines, Tenets and Opinions whatsoever, contrary to, or inconsistent with the said Doctrine, Worship, Discipline, or Government of this Church.

*Act Ratifying the Confession of Faith, and settling
Presbyterian Church Government, 1690.*

Our Sovereign Lord and Lady, the King and Queens Majesty's and three Estates of the Parliament, conceiving it to be their bound duty, after the great deliverance that God hath lately wrought for this Church and Kingdom, in the first place to settle and secure therein the true Protestant Religion, according to the truth of God's Word, as it hath of a long time been professed within this land: as also the government of Christ's Church within this nation, agreeable to the Word of God, and most conducive to the advancement of true piety and godliness, and the establishing of peace and tranquillity within this realm; and that by an article of the Claim of Right, it is declared, That Prelacy, and the superiority of any office in the Church above Presbyters, is, and hath been a great and insupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever since the Reformation, they having reformed from Popery by Presbyters, and therefore ought to be abolished; Likeas, by an Act of the

last *Session* of this *Parliament*, Prelacy is abolished: therefore their Majesties with advice and consent of the said three Estates, do hereby revive, ratify, and perpetually confirm, all Laws, Statutes, and Acts of Parliament made against Popery and Papists, and for the maintenance and preservation of the true Reformed Protestant Religion, and for the true Church of Christ within this kingdom, in so far as they confirm the same, or are made in favours thereof. Likeas, they, by these presents, ratify and establish the *Confession of Faith*, now read in their presence; and voted and approved by them, as the public and avowed Confession of this Church, containing the sum and substance of the Doctrine of the Reformed Churches; (which Confession of Faith is subjoined to this present Act). As also they do establish, ratify and confirm the Presbyterian Church government and discipline:—and rescinding, annulling, and making void the Acts of Parliament following, &c.—with all other Acts, Laws, Statutes, Ordinances and Proclamations, and that in so far allanerly as the said Acts and others generally and particularly above-mentioned, are contrary, or prejudicial to, inconsistent with, or derogatory from the Protestant Religion, and Presbyterian government now established.

Act for Securing the Protestant Religion and Presbyterian Church Government, 1706.

Our Sovereign Lady, and the Estates of Parlia-

ment, considering, That by the late Act of Parliament for a treaty with *England*, for an Union of both kingdoms, it is provided, that the Commissioners for that treaty should not treat of, or concerning any alteration of the Worship, Discipline, and Government of the Church of this kingdom, as now by Law established. Which treaty being now reported to the Parliament, and it being reasonable and necessary, that the true Protestant Religion, as presently professed within this kingdom, with the Worship, Discipline and Government of this Church, should be effectually and unalterably secured; therefore her Majesty, with advice and consent of the said Estates of Parliament, doth hereby establish and confirm the said true Protestant Religion, and the Worship, Discipline and Government of this Church, to continue without any alteration to the people of this land in all succeeding generations. And more especially, her Majesty, with advice and consent foresaid, ratifies, approves, and forever confirms the fifth Act of the first Parliament of King William, and Queen Mary, intituled, *Act Ratifying the Confession of Faith, and settling Presbyterian Church Government*, with the haill other Acts of Parliament relating thereto, in prosecution of the declaration of the Estates of this Kingdom, containing the *Claim of Right*, bearing date the eleventh of April, one thousand six hundred and eighty nine. And her Majesty, with advice and consent foresaid, expressly provides and declares,

That the foresaid true Protestant Religion contained in the above mentioned Confession of Faith, with the form and purity of Worship presently in use within this Church, and its Presbyterian Church Government and Discipline; That is to say, The Government of the Church by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, all established by the foresaid Acts of Parliament, pursuant to the *Claim of Right*, shall remain and continue unalterable; and that the said Presbyterian Government shall be the only Government of the Church, within the Kingdom of Scotland. And further, for the greater security of the foresaid Protestant Religion, and of the Worship, Discipline, and Government of this Church, as above established, her Majesty, with advice and consent foresaid, statutes and ordains, That the Universities and Colleges of St. Andrew's, Glasgow, Aberdeen, and Edinburgh, as now established by Law, shall continue within this Kingdom for ever. And that, in all time coming, no Professors, Principals, Regents, Masters, or others bearing office in any University, College or School within this Kingdom, be capable, or be admitted or allowed to continue in the exercise of their said functions, but such as shall own and acknowledge the Civil Government, in manner prescribed, or to be prescribed by the Acts of Parliament. As also, That, before, or at their admissions, they do and shall acknowledge and profess, and shall subscribe to the foresaid Confes-

sion of Faith, as the confession of their faith, and that they will practise and conform themselves to the Worship presently in use in this Church, and submit themselves to the Government and Discipline thereof, and never endeavour, directly or indirectly, the prejudice or subversion of the same; And that before the respective Presbyteries of their bounds, by whatsoever gift, presentation, or provision, they may be thereto provided. And further, Her Majesty, with advice foresaid, expressly declares and statutes, That none of the subjects of this kingdom shall be liable to; but all and every one of them for ever free of any oath, test or subscription within this kingdom, contrary to, or inconsistent with the foresaid true Protestant Religion and Protestant Church Government, Worship and Discipline, as above established: And that the same, within the bounds of this Church and kingdom, shall never be imposed upon, or required of them in any sort. And lastly, That after the decease of Her present Majesty, (whom GOD long preserve) the Sovereign succeeding to her in the royal government of the kingdom of *Great Britain*, shall, in all time coming, at his or her accession to the Crown, swear and subscribe, That they shall inviolably maintain and preserve the foresaid settlement of the true Protestant Religion with the Government, Worship, Discipline, Right and Privileges of this Church, as above established by the Laws of this kingdom, in prosecution of the

Claim of Right. And it is hereby *statute* and *ordained*, That this Act of Parliament, with the Establishment therein contained, shall be held and observed in all time coming, as a fundamental and essential condition of any Treaty, or Union, to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort for ever. As also, That this Act of Parliament, and settlement therein contained, shall be insert and repeated in any Act of Parliament that shall pass, for agreeing and concluding the foresaid Treaty or Union betwixt the two kingdoms; And that the same shall be therein expressly declared to be a fundamental and essential condition of the said Treaty or Union, in all time coming.

CHARLES I. Parl. 3. Sess. 2.

An Act of the Parliament of the Kingdom of Scotland, approving and establishing the Directory for Public Worship.

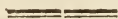
At Edinburgh, February 6th, 1645.

The estates of Parliament now convened, in the second session of this first triennial Parliament, by virtue of the last act of the last Parliament holden by his Majesty and the three estates, in anno 1641; after the public reading and serious consideration of the act under-written of the General Assembly, approving the following Directory for the Public Worship of God in the three kingdoms, lately united by the solemn league and covenant, together with the ordi-

nance of the Parliament of England establishing the said Directory, and the Directory itself; do heartily and cheerfully agree to the said Directory, according to the Act of the General Assembly approving the same. Which Act, together with the Directory itself, the estates of Parliament do, without a contrary voice, ratify and approve in all the heads and articles thereof; and do interpose and add the authority of Parliament to the said Act of the General Assembly. And do ordain the same to have the strength and force of a law and Act of Parliament, and execution to pass thereupon, for observing the said Directory, according to the said Act of the General Assembly in all points.

ALEX. GIBSON, *Cler. Registri.*

This Act was rescinded by Charles II. but understood to be restored by the Act 1690.



Act Ratifying the turning the Meeting of the Estates in the year 1689, into a Parliament.

—And further, The Queen's Majesty, with consent foresaid, statutes and declares, That it shall be high treason in any of the subjects of this Kingdom, to quarrel, impugn, or endeavour by writing, malicious and advised speaking, or other open act or deed, to alter or innovate the *Claim of Right*, or any article thereof.

See also the Treaty of Union.

F I N I S.

ERRATA.

PREFACE.

- Page i. line 8, *for* repelled, *read* refuted.
viii. 12, *for* is daily bread, *read* are daily bread.
xv. 28, *for* forgot, *read* forgotten.
xvi. 13, *for* a Committee merely, *read* merely a Committee.
xvii. 10, *for* wrote, *read* written.

STATEMENT.

- 50, 10, *for* was a spirit, *read* were a spirit.
85, Note, line 6, *for* is not to be, *read* are not to be.
106, line 13, *for* the obligations, *read* the ritual obligations.
131, Note, line 5, *for* intelligent, *read* intelligrant.
192, Note, line 12, *for* is supposed, *read* are supposed.
205, line 7, *for* has always, *read* have always.
208, 27, *for* that were not, *read* which were not.
210, Note, line 6, *for* Herrendum, *read* Horrendum.
216, line 27, *for* Provost's, *read* Provost.
232, 24, *for* ψαλμο, *readr* ψαλμοι.
225, 18, after Innovations, put a point of interrogation.
240 last line, *for* must, *read* would.

W LANG, PRINTER.

11/10/1907
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